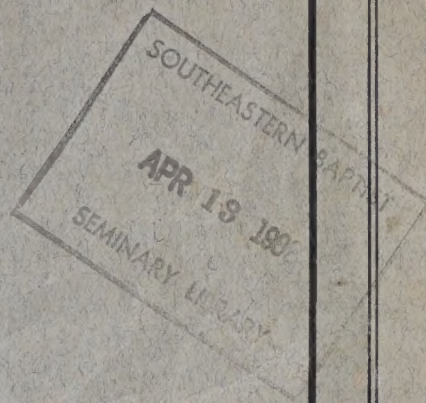
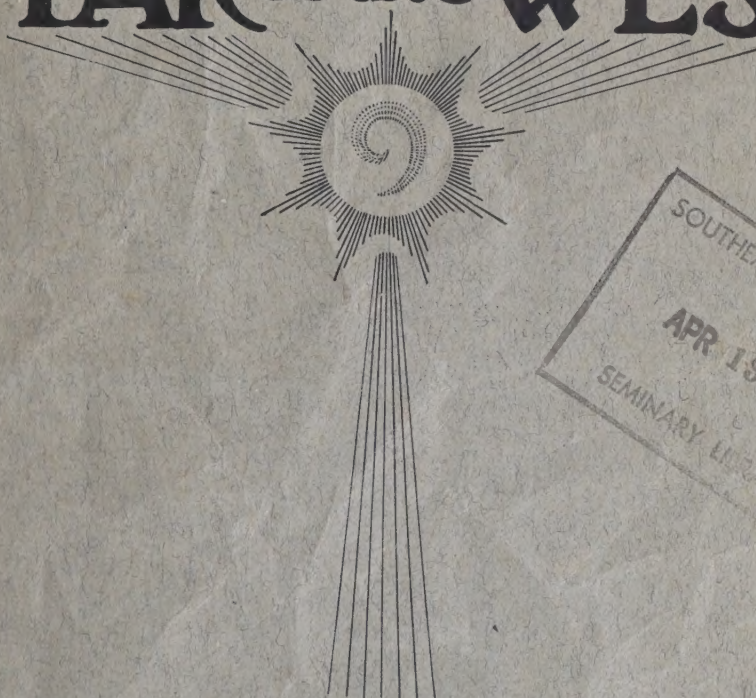


# STAR of the WEST



"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

Words of BAHÁ'O'LLAH.

Published Nineteen Times a Year in the Interest of the Bahai Movement  
By the Bahai News Service, Chicago, U. S. A.



# ANNOUNCEMENT

Owing to the increased cost of production, we have been compelled to advance the price of the year's subscription of the

## *STAR OF THE WEST*

Beginning with issue No. 1, Volume 11, the year's subscription for *ONE COPY* will be **\$3.00 per year**, and for *TWO COPIES* to same name and address, **\$5.00 per year**.

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The nineteen issues of the *STAR OF THE WEST*, when bound in cloth, make an attractive book for your library because the articles are selected and arranged with this end in view. We recommend that everyone subscribe for *two copies* — one for immediate use, the other to be preserved for binding. We believe the time will come when the issues published while Abdul-Baha is living, will be priceless. Every Bahai should have a complete bound set from the beginning up to the present time, as far as we are able to supply them. A limited number of copies above the subscription list were printed in the past to make this possible. *Volumes 2, 3, 4, 5, 6, 7, 8, 9, 10 bound to order.* Price \$3.50 per volume.

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BAHAI NEWS SERVICE  
P. O. Box 283, Chicago.

# STAR of the WEST



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# The Bahai Movement

RAPIDLY SPREADING THROUGHOUT THE WORLD, AND ATTRACTING THE ATTENTION OF SCHOLARS, SAVANTS AND RELIGIONISTS OF ALL COUNTRIES—ORIENTAL AND OCCIDENTAL

The Bahai Movement proclaims the time of universal peace and provides the base for the universal religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of truth under the high banner of justice and mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but truth; in action, naught but good; in human relations, naught but loving service.

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

**BAHAISM:** the religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts

of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Babram, the Hindoos the reincarnation of Krishna, and the Atheists—a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.



# STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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## WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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# Twelve Basic Bahai Principles

COMPILED FROM THE WORDS OF ABDUL-BAHA

These twelve basic Bahai principles were laid down by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

1. The oneness of the world of humanity.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

## 1. The Oneness of the World of Humanity

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof . . . while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

## 2. Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

## 4. Religion Must Be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

## 3. The Foundation of All Religions is One

The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the

## 5. Religion Must Be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.



# Twelve Basic Bahai Principles

## 6. Equality Between Men and Women

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

## 7. Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

## 8. Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

## 9. Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

## 10. Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has

been thoroughly solved in the teachings of Baha'o'llah. . . . Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. . . . Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

## 11. A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

## 12. An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. . . . They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Muhammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause. Socialists and Philosophers find their theories fully developed in this Revelation.

The Cause of Bahá'o'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'o'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—ABDUL BAHA.



### *The Springtime of God*

PRAISE be to God, the springtime of God has arrived! This century is, verily, the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fullness of His bounty. On the one hand we have progress of the material type; on the other, great spiritual discoveries are being realized. Truly, this can be called the miracle of centuries, for it is the manifestation of the miraculous.

The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all re-



ligions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of humankind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light.

Therefore, we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant, that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations.

—ABDUL-BAHA.

(From address delivered by Abdul-Baha before the International Peace Forum, May 28th, 1912, at Metropolitan Temple, New York City.)





ABDUL-BAHA ABBAS  
(Photograph taken in 1919, at Haifa, Palestine.)

# STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Baha 1, 76 (March 21, 1920)

No. 1

## Bahai—A Revelation of the Springtime of God

From *The Progressive Thinker*, May 10, 1919.

BY ALBERT VAIL

BAHAI is but another word for springtime—the springtime of God upon this earth-world. The Bahai Gospel is the proclamation of a new age, a new cycle of spiritual realization and universal brotherhood now breaking upon our consciousness. The signs of the coming of this springtime appeared over sixty years ago in Persia, that home of ancient seers and mighty inspiration. There the great Bahai teacher, BAHÁ'O'LLAH, was born in the town of Nur, which being interpreted means "the city of Light." He was a prince of the royal Persian family, a prince of earth, but when the inspiration of the spiritual world poured its glory through his pen, his face, his pure and selfless life, he became the prince of spiritual, of heavenly revelation.

The Persian government and the priests, the church and the vested interests could not tolerate his universal and progressive teachings, and, although "the common people heard him gladly," perhaps because the common people came to him by the thousands to be taught the wonderful new truths which would free them from oppression and ignorance, the rulers of Persia drove him with his family and a little band of followers from prison to prison, and at last, discovering what they believed to be the most pestilential and wretched spot on the earth, they carried BAHÁ'O'-

LLAH to the town of Acca, Palestine, and there chained him to the stone floor of a tower cell. They could not believe that there was any power in heaven or earth strong enough to survive such conditions as they there imposed upon him.

But BAHÁ'O'LLAH, triumphant and glorious, in a little cell, wrote volumes of Tablets with tempestuous eloquence sustained by a mighty flood of divine inspiration from the unseen oceans of light. From this prison, fifty years ago, he wrote letters, called Tablets, summoning the kings of the world to a League of Nations, the law of mutual disarmament and to universal peace.

He wrote in 1868 to Louis Napoleon predicting his overthrow, and telling him that because of his injustice an enemy would come upon him from over the Rhine, would defeat him in battle, and Louis Napoleon would lose his throne. This prophecy was fulfilled to the letter in the Franco-Prussian war.

In that tortuous prison cell of Acca the doors of the divine and unseen spheres were wide open before the pure spiritual vision of BAHÁ'O'LLAH. Wondrous beings from the highest heavens visited him in garments of light. He describes it thus: "The gales of the All-Knowing, the All-Glorious, passed by me and taught me the knowledge of what hath been and is and is to be. I have not studied these sciences which men possess, nor have I entered the col-



leges. This (BAHA'O'LLAH) is a leaf which the breezes of the will of thy Lord the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? Verily, I was not save as one dead in the presence of His command, the hand of thy Lord, the Merciful, turning me." The inspiration was so rapid, perfect, glorious, that sometimes he wrote in a night a book of a hundred or two hundred pages, each sentence as beautiful as though infinite pains had been spent upon its literary perfection.

In 1873 he wrote to the Emperor of Germany: "Remember! Where is he who was greater than thou and of more honor and dignity (Napoleon III), and where are his possessions? Awake, and be not of those who sleep. Consider his condition and remember those who in past times subdued the countries and governed the people. Verily, God hath made them descend from palaces to graves." "O banks of the River Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

For the next fifty years BAHA'O'LLAH and Abdul-Baha foretold the coming of the great universal war, when a spark left over from the Balkans would ignite the arsenals of all Europe and would produce the greatest conflagration in human history. In fact, BAHA'O'LLAH prophesied one long succession of historical events. He also foretold, nineteen years before it came to pass in 1892, the year of his ascension into the heavenly world.

Abdul-Baha, his son and successor in spiritual guidance and servitude to the new cycle, possesses the same marvelous gifts. Continually BAHA'O'LLAH has sent him messages from the unseen world, and also a perfect glory of spiritual light which has made him celebrated through western Asia for knowledge and divine illumination. Scholars

and sages of many sects and religions have journeyed to his prison door to hear his wonderful inspiration and his forecasts of the new world-order of universal brotherhood, spiritual illumination and the most great peace.

When the prison doors of Acca were opened in 1908 by the revolution of the Young Turks, Abdul-Baha came forth from fifty-four years of prison and exile. His face was furrowed with the lines of humanity's sorrows, yet radiant with universal love; his hair and beard were silver white, but his step majestic and rhythmic with the vigor of eternal youth; his voice was melodious with the melody of the heavenly worlds where his spirit had dwelt in glory. When he visited Europe and America in 1911 and 1912, his message was found to be so modern, so prophetic of the new age, so brilliantly stated, so luminous with the Holy Spirit, that he was immediately asked to speak in the great City Temple, London, and at St. John's Westminster, and in a long succession of churches, synagogues, peace societies, universities, meetings for progressive religion. For three years he traveled, giving public addresses and receiving hundreds of callers daily. In all his addresses he proclaimed the foundation principles of the new Jerusalem, the universal city of God which he and his father, BAHA'O'LLAH had, with their pure spiritual vision, seen descending from the heavens of light into this world of confusion, a glorious Sun of Truth with healing on its wings for all the nations and also light to flood the world with new knowledge, new physical and heavenly sciences, a new hope, a new love, a new and holy power.

"Praise be to God," says Abdul-Baha in a letter to the *Asiatic Quarterly* of London, England, "that the Sun of Reality has shone forth with the utmost brilliancy from the eastern horizon. The regions of the world are flooded with its glorious light. There are many rays to this Sun:

"The first ray is heavenly teachings.

"The second ray is the oneness of the world of humanity.

"The third ray is the establishment of universal peace.

"The fourth ray is the investigation of reality.

"The fifth ray is the promulgation of universal fellowship.

"The sixth ray is the inculcation of divine love through the power of religion.

"The seventh ray is the conformity of religion with science and reason.

"The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

"The ninth ray is the universal spread of education.

"The tenth ray is the organization of the arbitral court of justice, or Parliament of Man, before the members of which all the international and inter-governmental problems are arbitrated.

"The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity.

"The twelfth ray is the solution of all the economic problems of the world so that each individual member of humanity may enjoy the utmost comfort and well-being.

"The thirteenth ray is the spread of an auxiliary world language.

"Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few of its rays.

"The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness and narrowness, and will guide it to the center of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people, and the misunderstandings existing among the religions

will be dispelled. The foundation of the religions of God is one and that is the oneness of the world of humanity."

When some of us met Abdul-Baha in America, and beheld the brightness of the spiritual light in his face, felt the glorious vibration of divine power from his presence which swept the room, heard him answer questions on economics, politics, physics, history, philosophy, we felt his heart and mind were a veritable fountain of light. He talked with chemists about chemistry, with electricians about electrical engineering, with Elbert Hubbard about the American poets, with politicians about politics, with little children about their games, all with matchless ease. But he always threw the material knowledge into the divine light, turned it all toward the service of humanity, the pressing call for social and spiritual reconstruction to meet the new and diviner age.

Moreover, he is in his own life a manifestation of the full-orbed light of the new day. He not only reflects its pure, perfected knowledge in words and addresses clear as crystal, universal as humanity, luminous with the knowledge of earth and the diviner planes beyond our seeing; he lives his gospel in a life of marvelous perfection, pure love and triumphant joy. For years he slept on the damp, earth-covered floor of a cellar room. His food was of the poorest. Yet every morning when he awoke he praised God that another day was before him. Every night when he went to sleep he thanked God he had been permitted to serve Him another day in prison. "I was in prison for forty years," he said, with a smile bright as heaven's own light, "but every day was a day of perfect joy." His body was in prison, but his spirit traversed the glorious worlds of God. As BAHÁ'Ó'LLAH says of the great masters, the "Mirrors of Unity," "While walking among the servants, they soar in the skies of Nearness. They journey in the land of spirit without motion of foot, and fly



upward to the summit of oneness without wing. In every moment they traverse the world of creation east and west, and in every moment pass through the kingdom of the seen and the unseen."

Behind Abdul-Baha's words shines this divine experience, this exalted consciousness, this resplendent joy, this heroic will and a love which will often melt a heart of stone. For twenty-four years, when he was in the prison city of Acca, a fanatical Mohammedan fakir cursed, persecuted, reviled him. But Abdul-Baha poured out upon him love and kindness, sent him a physician when he was ill, food when he was too poor to buy for himself. But the man always refused to speak to Abdul-Baha and showered upon him his fanatical curses and abuse. The love of "the Master of Acca" never varied in its divine sweetness and holy power. At last the fakir came to Abdul-Baha's door, threw himself at his feet, and said: "Forgive me, Sir! For twenty-four years I have done evil to you. For twenty-four years you have done good to me. Now I know I have been in the wrong."

It is this love and victorious spiritual power shining through the spoken and written words of both BAHÁ'Ó'LLAH and Abdul-Baha which makes them so powerful in transforming hearts and minds. Through their writings and spiritual radiance thousands of lives have been raised from the graves of materialism and prejudice and selfishness into the glorious consciousness of God's new day. Through their words they put one into connection with their spirit, which is simply the life of God shining from the mirrors of their minds with the full-orbed glory of the new cycle. This new light shining from their spirits has lifted a multitude of Mohammedans, Christians, Jews, Parsees, Buddhists, Hindus, of many lands and races, into the open plains of the most universal spiritual brotherhood the world has ever

seen. It has so endowed these many souls with heroic love and the spiritual vision which looks through martyrdom into the heavenly glory beyond the transparent screen called death, that twenty thousand men, women and children have joyously laid down their lives for this great and universal movement toward religious rebirth, world unity and peace.

In a word, the Bahai movement is a proclamation of the principles of the spiritual springtime soon to sweep over the earth. "The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement; the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause."

The Bahai Movement is transforming and uniting peoples of so many races and religions because it states these universal principles in universal terms and reinforces them by the lives of great masters who not only proclaim the truth but are "the life, the truth, the way." "Guidance hath ever been by words, but at this time it is by deeds." "The truth of words is tested by deeds and dependent upon life. Deeds reveal the station of a man." (*Hidden Words of BAHÁ'Ó'LLAH.*)

The Bahai Cause is a new tree of life growing in the orchard of the old, very old trees of the historic world-religions. These trees were once young and beautiful, and they yielded heavenly fruits. Now a new tree, vital, glorious in spiritual perfection, "with world-wide growing capacity," is the need of the hour. The Bahais believe that in the universal teachings and spirit of BAHÁ'Ó'LLAH and Abdul-Baha they have found that tree of life whose leaves shall be for the healing of the nations.

## Announcement—Twelfth Annual Bahai Convention of the Mashrekol-Azkar and Bahai Congress

To be held in New York City from April 24th to 28th, inclusive.

IN the past, these great events have always brought a wave of happiness and joy to the hearts of the friends, who gather together from different parts of the United States and Canada, to discuss the problems of the Cause and the erection of the universal edifice of God. The convention of last year opened the broad vistas of international service. Many souls arose to carry the glad tidings of the Kingdom to different parts of the world and made many sacrifices to diffuse the fragrance of the flowers of love in the hearts. More than twenty souls went into the field heralding the coming of the Kingdom.

The annual convention of the year 1920 will again be held in New York City, from April 24th to 28th, inclusive. As we look back over the history of the various conventions, we realize that each one had a distinctive work to achieve. The convention of this year will have also several events enhancing its importance and adding to its spiritual influence.

### THE SELECTION OF THE PLAN OF THE MASHREKOL-AZKAR.

1. The most important work of this year's convention is the selection of the plan for the building of the Mashrekol-Azkar. According to the latest instructions from Abdul-Baha, the design for the Temple shall be selected by the delegates this year and the foundation laid as quickly as possible. The Bahais earnestly desire to construct this divine edifice during the lifetime of the Center of the Covenant and toward this goal all the energies of the delegates and friends will be directed, so that a sufficient amount of money may be collected to carry the work to its final triumph—when the doors of this universal temple

will be opened to all nations and religions.

### THE COMING OF THE PERSIAN TEACHER

2. Abdul-Baha has sent a Persian Bahai teacher, Mirza Fazel Mazandarani, and his interpreter to attend the sessions of the congress and deliver his message of love. This teacher is a great thinker and scholar in Persia, and his presence at this convention is an added blessing and a strong evidence of the love of Abdul-Baha for the American Bahais.

### THE RETURN OF MANY AMERICAN PILGRIMS FROM THE HOLY LAND.

3. During this year many of our dear American Bahais had the privilege of visiting Abdul-Baha, the Center of the Covenant, and they have returned with a wonderful spirit of love and service. A large number of these souls will be present at the convention. Each one of them will have a marvelous story to relate, a fresh vision to unfold and a new enthusiasm to impart. The realization of this fact will bring us a very keen joy, for we know that Abdul-Baha wishes the friends to unite like a band of pearls. No doubt these pilgrims will fill the air with their glorious spirit of love, sweetness, unity and beauty.

### CONGRESS SESSIONS.

4. From Sunday night to Wednesday night, there will be four general meetings in which public speakers will address the audiences, explaining the universal Bahai teachings. Last year, at the convention, the program committee invited a number of prominent outside speakers who are sympathetic to the Cause. Abdul-Baha was pleased with



this fact and sent loving messages to each one. This year also the same speakers are again invited to voice their appreciation of the Bahai work.

#### CONVENTION MEETINGS.

5. From Monday to Wednesday there will also be six sessions, morning and afternoon, devoted to the various interests of the Cause. On Monday the sessions will be given to the report of the teachers who have returned from the field, the report of the delegates, the discussion of the duties of the teachers and the plan for sending more teachers to other fields. On Tuesday the Mashrekol-Azkar and its vital importance will be discussed, the plans will be viewed by the delegates and other Bahai activities will be presented for consideration. On Wednesday the delegates will select the design for the Temple, elect new members of the executive board and transact other necessary business.

#### THE WEDDING OF THE EAST AND THE WEST.

6. Another interesting event of this convention will be the wedding of our dear brother and sister, Mirza Ahmad Sohrab and Miss Juanita Storch. In his last Tablet Abdul-Baha says, "God willing, the event of your wedding will likewise come to pass. In this convention this year, it must unquestionably be solemnized." This is another sign of the power of the Word of BAHÁ'O'LLAH in thus uniting the East and the West in the divine bond of love and union. It is the bringing together of the Orient and the Occident and an evidence of the potency of the teachings of the Center of the Covenant. It is their hope that in thus uniting their spiritual forces they will be better enabled to serve the Cause of BAHÁ'O'LLAH and the friends of God in all parts of the world. This is the day of unity, the century of love, the period of light and the cycle of truth.

### The Mashrekol-Azkar

The first erected on Mt. Carmel, Palestine; the second in Ishkabad, Russia, and the one to be built in Chicago, U. S. A.

*Two excerpts referring to the Mashrekol-Azkar to be built in Chicago.*

Through his honor, Mirza Ali Kuli Khan, and the maid-servant of God, Mrs. Helen S. Goodall, to Miss Angeline Haste, San Francisco, California:

O thou lover of truth!

. . . . O thou beloved maid-servant of God! The two stars thou didst behold were wonderful signs, for they were shining above Lake Michigan; and now the ground for the Mashrekol-Azkar is located there. This was a spiritual revelation and those two stars were two heavenly orbs which were manifested to thy eyes, indicating that the Bahai luminary will dawn above Lake Michigan, which will illumine all parts. This means that the power of God shall find a wonderful penetration and by the rays

of the kingdom enlighten all directions. . . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, November 22, 1909.)

The following extract is contained in a compilation of incidents and short sayings of Abdul-Baha, sent out by Mrs. Henrietta Clark Wagner, in 1912:

"Miss Boylan said that while in Thonon (Switzerland), last summer, she asked Abdul-Baha about the work of the Mashrekol-Azkar, feeling that it was extremely necessary to push this work and get the Temple built as rapidly as possible, and that he must come to build it, in fulfillment of the prophecy that the Lord would come to rebuild the Temple which had been torn down.

"Miss Boylan said Abdul-Baha re-

plied that he had fulfilled that prophecy by building the Tomb of the Bab. He said the Tomb of the Bab on Mount Carmel was the first Mashrekol-Azkar, and that Temple is already built. The one in Ishkabad is a radiation from that first one. The one in Chicago will be another radiation. In future there will be many all over the world, all radiating from the central Mashrekol-Azkar."

*From SHOGHI RABBANI'S DIARY,  
June 8th, 1919.*

The eternal edifice of the Mashrekol-Azkar of Ishkabad, Russia, its perfection, its importance and its unique role was the sole absorbing theme of our conversation and the subject of our thoughts.

This imposing monument is nearing perfection, its dome, large and brilliant, looms from afar. The Greatest Name, carved in gold and in large conspicuous characters, reflects the rays of the sun; while all of its accessories have been provided and many of its branches, such as schools for girls, orphanage, reception rooms, and hospital are nearing completion. Its nine attractive gardens completely encircle the Temple, intercepted by nine spacious walks and having each at their central portion a magnificent fountain with beautiful jets of water that add much to the beauty and charm of the place. Electric lights flash amid the trees that cover with their extended branches these fountains and in such a cool and lovely place the friends gather and offer to Almighty God their prayers and their praise. Although the public park in that city is wide and imposing, yet comparatively speaking, it is forlorn and forsaken—the attraction and charm of the gardens encircling the Temple by far surpassing the beauty of the park.

Not a visitor, not a passerby, not a resident comes to that city without visiting this matchless spot, none without expressing his admiration and astonish-

ment at such an exceptional set of buildings, so strongly built, so magnificently designed, and so richly provided. Many have made the following remark: "He who erected this edifice and laid the foundation of such a monument is assuredly divine."

Often it is the case that the construction of the Temple, its lovely gardens, its completeness and thoroughness in material, intellectual and spiritual equipments, the character of its occupants and owners, their hospitality, their fervor and their conduct—often these awaken the minds of the people and attract them to the Cause.

Such was the description given by Agha Mirza Mehdi as he with the friends in Acca gathered this afternoon around Abdul-Baha, at the Tomb of BAHÁ'Ó'LLAH for the Sunday afternoon visit.

When Abdul-Baha inquired the condition and the association of the friends, it was intimated that unlike the days gone by the friends are intimately associating with all the people of every shade and opinion, of every sect, and social standing. He said: "Such is the way that must be adopted, for only through intimate association will the friends be able to teach and sow a seed in the heart of a seeker. The flower must be brought close and near in order to inhale its scent and fragrance."

Then referring to the Mashrekol-Azkar, Abdul-Baha said: "The Temple of Ishkabad is unique in that it is the first temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege and preference. When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashrekol-Azkar be made



# STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'OLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

*Editorial Staff:* ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI  
*Honorary Member:* MIRZA AHMAD SOHRAB

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No. 1

## Cablegram from Abdul-Baha

WILHELMITE, NEW YORK:

HAIFA.

ASADULLAS FAZEL AND MANOUCHER KHAN PROCEEDED  
AMERICA. EXERCISE TOWARD THEM UTMOST CONSIDERATION.

ABBAS.

## Editorial

NAUROOZ GREETING:

Allaho'Abha!

Ten years ago the STAR OF THE WEST was founded. During that period the seed of its being germinated and brought forth a single stem. The Divine Gardner has preserved and confirmed it. With this issue its second decade begins. Now, it must be developed.

Abdul-Baha says in the *Unveiling of the Divine Plan*: "Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussions must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. . . ."

Abdul-Baha has thus outlined its policy. Its destiny is certain, but its fulfillment will, in the very nature of enduring things, be slow. He says, continuing the above quotation: "In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather *little by little* around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

For many years to come, storms of thought, blights of misunderstanding, difficulties of production and distribution, and other problems may hinder its

rapid growth, but the light and heat of the Sun of Truth in this divine spring-time shall prevail.

Meanwhile—

Let the writers of such articles as Abdul-Baha demands, send in articles to the STAR OF THE WEST. Let the Bahais of America "subscribe for this growing newspaper *only for service to the cause of God*," as Abdul-Baha commanded the Bahais of Persia to do. For it is evident that it cannot grow without the means of subsistence.

#### IMPORTANT:

Through a misunderstanding the Bahais of the Occident believed that the "blessed days," foreseen by Daniel (Chap. 12, verse 12), began in the year 73 of the Bahai dispensation, which corresponds to the year 1917 of the Christian calendar, or 100 years after the birth of BAHÁ'Ó'LLAH, but this error on our part has been corrected by Abdul-Baha in a recent Tablet to Faraz'Allah Zaki El-Curdi, as follows:

"As to the question thou hast asked in connection with the verse in Daniel's book, namely: '*Blessed is he who cometh to the thousand three hundred and five and thirty days.*' This year should be taken as a solar year and not a lunar one, for in accordance with this calculation one century will have elapsed from the rising of the Sun of Truth, when the teachings of God will have been firmly established, when the lights will have flooded all the regions in the East as well as the West. On that day will the believing souls rejoice. . . ."

This indicates that there are over thirty years more of storm and sunshine, of difficulty and happiness before the beginning of the blessed millennial summer time of the Kingdom of God on earth.

Let us appreciate the value of the springtime.

Allahó'Abhá!

—The Editors.

### Letter from the Secretary of Bahai Temple Unity to the Bahais of America

"O ye lovers of the Beauty of the

True One,

Become ye self-sacrificing

Become ye self-sacrificing."

ABDUL-BAHA ABBAS.

To the Bahai Assemblies of America and Canada, Greetings in His Name:

I am now able to give the dear friends the detailed information of the approaching convention and congress which was necessarily omitted in the call for the election of delegates issued February 18th, 1920.

The Assemblies are stirring with a new life at the news of the momentous events which this convention is to enact. An increasing number of Tablets from the Center of the Covenant evidence the will and desire of the Beloved

is to place in the hands of the selected and elected delegates to these conventions greater and larger responsibilities than ever before. He is training us in the accomplishment of the divine affairs entrusted to us. He is blessing us in uncovering within us a capacity to do this, which has been largely dormant hitherto. That we must arise in accord with the spiritual instructions and perform this work with the greatest wisdom, love, and union is a part of the great Covenant to which we have pledged ourselves. In these spiritual instructions the Center of the Covenant has addressed the lordly and divine gatherings such as this forthcoming representative gathering of the friends of God. One of the conditions of attainment to the supreme and

1863  
1963



destined station (see *Divine Plan*, p. 67) is that there must be "fellowship and love amongst the believers." This love must reach a superlative degree of joy and fragrance. Again: "Whosoever has lost himself, has found the universe and the inhabitants thereof." "The master-key to self-mastery is self-forgetfulness." (p. 77, 78.) The burden of all these stirring words, his instructions, are that we must love one another, renounce ourselves, forget our opinions, cast aside personalities, do only the business of the Cause, and confer life, joy and fragrance upon the souls. "Contention is absolutely forbidden," only "infinite amity and love" shall exist among the friends. The "least trace of controversy" shall become the signal for silence among those so engaged.

"The brilliant sun is shining;  
The full moon is ornamenting the horizon  
of ether;  
The great ocean-tide is flooding every  
little stream;  
The gifts are successive, the favors  
consecutive;  
The refreshing breeze is blowing, wafting  
the fragrant perfume of the blossoms;  
Boundless treasure is in the hand of the  
King of Kings;  
Lift the hem of thy garment that thou  
mayest receive it!"

ABDUL-BAHA ABBAS.

These fragrant "blossoms" whose perfume reaches us, whence they are and whither do they grow? Are they not the roses and hyacinths of the King's garden, around which the dwellers of that ineffable concourse are gathered? In truth, this perfume is the fragrance of their own radiant and purified hearts. Let us gather with them, at the convention, with cleansed nostrils, constituting an assembly wherein the divine perfections of that luminous concourse shall cast no shadow, but light upon light.

The Feast of Rizwan will be celebrated April 24th, 1920, at the Aldine Club, 200 Fifth Avenue, 14th floor, New York City, with a reception at 5:00 P. M.

and the feast will be laid at 6:30 P. M. The kind friends of the New York Assembly through the Rizwan committee are in charge of the feast. In keeping with the desire of the friends everywhere, the feast will be celebrated in the utmost simplicity and beauty, and mainly Persian food will be served, the price for each person not to exceed \$2.50. The Aldine Club quarters are very beautiful and attractive, and there are accommodations for 750 people. All the facilities of the Club will be at our service.

The convention, or annual meeting of Bahai Temple Unity, will open at the Convention Hall of the Engineering Societies at 29 West 39th Street, at 10 A. M., on Monday, continuing through the day, and similarly on Tuesday and Wednesday. This hall seats 500. Connected with the Convention Hall will be a large and beautiful room where the Mashrekol-Azkar plans and models will be placed for the observation of the friends.

The congress will be held on the evenings of Sunday, Monday, Tuesday and Wednesday, four sessions, detailed program of which will be ready shortly. The congress sessions are to be at the same address as the convention, namely, the Engineering Societies, 29 West 39th Street, and will be in the Auditorium of the Societies, a most beautiful and spacious room, accommodating 950, splendidly lighted, and with every convenient facility.

Please inform your delegate and alternate especially of this outline, as well as the friends of the assembly who though not all present in the gatherings, will unite in spirit and in love and fragrance throughout this Rizwan time.

"The heavenly Beloved with celestial beauty is present in the assemblage of the friends! Be ye thankful!" (*Divine Plan*, p. 79.)

In His love,

Your brother,

Alfred E. Lunt, Secretary.

# The Mashrekol-Azkar

(Continued from page 15)

evident and manifest. The Temple that is going to be erected in the United States will be an important and magnificent one, its influence and reaction upon the Cause will be tremendous, and the impetus it shall give to the movement, irresistible."

Soon shall the city of Teheran, Persia, witness the laying of the foundation of

the Temple of Worship, for restrictions have been removed and hindrances eliminated.

It will be of interest to note that a hearty invitation has been extended to Abdul-Baha by the friends of Ishkabad, in writing and through an oral message, supplicating him to come to Ishkabad and thus rejoice those expectant friends.

## Outline of the Bahai Calendar

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st..	Baha' ( <i>Splendor</i> )	.....Mar. 21
2nd..	Jalal ( <i>Glory</i> )	.....Apr. 9
3rd..	Jamal ( <i>Beauty</i> )	.....Apr. 28
4th..	Azamat ( <i>Grandeur</i> )	....May 17
5th..	Nur ( <i>Light</i> )	.....June 5
6th..	Rahmat ( <i>Mercy</i> )	.....June 24
7th..	Kalamat ( <i>Words</i> )	.....July 13
8th..	Asma ( <i>Names</i> )	.....Aug. 1
9th..	Kamal ( <i>Perfection</i> )	....Aug. 20
10th..	Eizzat ( <i>Might</i> )	.....Sept. 8
11th..	Masheyat ( <i>Will</i> )	.....Sept. 27
12th..	Elm ( <i>Knowledge</i> )	.....Oct. 16
13th..	Kudrat ( <i>Power</i> )	.....Nov. 4
14th..	Kowl ( <i>Speech</i> )	.....Nov. 23
15th..	Massa'ulk ( <i>Questions</i> )	...Dec. 12
16th..	Sharaf ( <i>Honor</i> )	.....Dec. 31
17th..	Sultan ( <i>Sovereignty</i> )	...Jan. 19
18th..	Mulk ( <i>Dominion</i> )	.....Feb. 7
19th..	Ola ( <i>Loftiness</i> )	.....Mar. 2
	( <i>Month of Fasting.</i> )	

The following days and seasons are observed by the Bahais:

*Feast of Naurooz*—the Bahai New Year—March 21st.

*Feast of Rizwan*—(Paradise)—commemorating the Declaration of BAHÁ'O'LLAH in the Garden of El-Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

*Anniversary of the Declaration of the BAB*—May 23rd. (1844).

*Anniversary of the Departure of BAHÁ'O'LLAH*—May 28th. (1892).

*Anniversary of the Martyrdom of the BAB*—July 9th. (1850).

*Anniversary of the Birth of BAHÁ'O'LLAH*—November 12th. (Born in Nur, Persia, 1817.)

*Feast of the Appointment of the Center of the Covenant, ABDUL-BAHA*—November 26th.

*Intercalary Days*—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

*Month of the Fast*—March 2nd to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.



## "Before choosing a wife a man must think soberly"

Talk by ABDUL-BAHA to Mirza Ahmad Sohrab on December 22nd, 1918, the day before his departure from the Holy Land.

NOW that thou art returning to America thou must think of taking unto thyself a wife. Do thou choose a girl who may be suitable to thy intellectual and spiritual ideals. She must be wise, intelligent, and a symbol of aspiring perfection. She must take an interest in all the problems pertaining to thy life, and be thy companion and partner in every phase of thy existence. She must be sympathetic, kind-hearted, happy and endowed with a joyful disposition. Then thou must devote thyself to her happiness and love her with a glorious, spiritual love.

Before choosing a wife a man must think soberly and seriously that this girl will be his friend throughout all his life. It is not a temporary matter. She is a soul with whom he must associate all the days of his life; she will be his mate and his intimate confidant; therefore, day by day their love and their attachment to each other must increase.

The greatest bond that will unite the hearts of man and wife is faithfulness and loyalty. Both must exercise toward each other the utmost faithfulness and loyalty and not let any trace of jealousy creep between them; for this thing like unto poison vitiates the very foundation of love.

The man and wife must dedicate their knowledge, their talents, their fortunes, their titles, their bodies and their spirits, first to BAHÁ'Ó'LLAH and then to each other. Their thoughts must be lofty, their ideals luminous, their hearts spiritual, and their souls the dawning-places of the rays of the Sun of Reality. They must not become ill-disposed toward each other on account of the ephemeral incidents and accidents of this changeful life. Their hearts must

be spacious, as spacious as the universe of God. In case any difference of opinion should arise between them, they must do their utmost to settle it by themselves, and not let its knowledge go out of the family; for people are apt to change a speck into a mountain. Again, in case a circumstance causes a real offense between the two, they must not keep it in their hearts, but rather explain its nature to each other and try to remove it as soon as possible. They must prefer fellowship and amity to jealousy and hypocrisy, and be like two pure mirrors reflecting the light of the stars of love and beauty to each other.

You must tell to each other all your noble and heavenly conceptions. Have no secrets between you. Make your home a haven of rest and peace. Be ye hospitable and let the doors of your home be open to the faces of friends and strangers. Welcome everyone with a smiling face and let them all feel that they are in *my home*.

God has created such union and harmony between man and wife that no one can conceive in this world a greater plane of union. You must irrigate continually the tree of your union with the water of love and affection, so that it may remain green and verdant throughout all the seasons, producing the most luscious fruits for the healing of the nations.

In short, you two must live such a life that your home may become a vision of the paradise of Abhá; so that whosoever enters therein may feel the essence of purity and cleanliness, and may cry out unconsciously: "Here is the home of love, here is the palace of love, here is the nest of love, here is the garden of love;" and you two, like unto two sweet-singing birds, must be

4  
 شوند و از ناله غضب آبی مرزوق زیر آنکه حاکم مقدر در میانست و از ظلم  
 البته میگذرد آخر باید بک مجلس ملاقات نماید و بر امور مطلع شود  
 تا برایشان مبرصی گردد آن وقت حکم جاری کنند قفی و امفی دست  
 ظنون ایشان کوتاه است و شجر عنایت آبی بغایت بلند تا زمان آن  
 نرسد هیچ نفسی را بر فاندت نیست و چون وقت آمد بجان مشتاقینم  
 و طالب نه تقدیریم یا بدونه تا خیر انالله وانا الیه راجعون ان ینصرکم الله  
 فلا غلبه لکم وان یخذلکم من ذالذی ینصرکم بعدد والسلام علی  
 من اتبع الهدی .

perched on the highest branches of the tree of life, filling the air with songs of love and happiness.

Endeavor as far as you are able to lay the foundation of your love in the very center of your spiritual being, in the very heart of your consciousness, and do not let this foundation of love be shaken in the least.

And when God gives you sweet and lovely children, exert yourselves in their education and training, so that they may become the imperishable flowers of the divine rose-garden, the nightingales of the ideal paradise, the servants of the world of humanity and the fruits of the Tree of Life.

Live ye in such a manner that others may take your life as an example, and may say to each other: "Look! How they live like unto two doves in one nest with perfect love, affinity and harmony. It is as though God had kneaded from eternity the very essence of their beings for the love of each other."

When such conditions exist and such ideals hold sway, then you have taken

a large portion from the everlasting life, have quaffed deeply from the fountain of Truth, and have spent your days in the paradise of glory gathering the immortelles of divine mysteries.

Be ye to each other as heavenly lovers and divine beloved ones. Spend your life in the paradise of love. Build your nest on the leafy branches of the tree of love. Soar ye in the clear atmosphere of love. Swim ye in the shoreless sea of love. Walk ye in the eternal rose-garden of love. Move ye in the shining rays of the sun of love. Be ye firm and steadfast in the path of love. Perfume your nostrils with the sweet fragrance of the flowers of love. Familiarize your ears with the soul-entrancing melodies of love. Be ye intoxicated with the wine of love. Drink ye deeply of the elixir of love. Let your ideals be the bouquet of love, and your conversation the white pearls of the ocean of love.

(Translated by Mirza Ahmad Sohrab, December 6th, 1919; Sebastopol, California.)



3  
 بدو چون شمع روشنیم و چون شاهد عشق در این سخن سز محراب را سوختیم و چون  
 بار عشق بر افروختیم و لکن چه فایده که هیچ عیون محبوب است و هم کوششها  
 مسدود در وادی غفلت سیر مینمایند و در بادی ضلالت می میکنند  
 هم برینون عما اعلی و انابری عما یعلمون معلوم آن جناب باشد که یکی  
 از مقتضای این ارضی که مشغول بر ظرف دنیا است و از جام رحمت نصیبی  
 نه و از کاس عدل و انصاف بهره ایست و در لطمه این بنده اندیده و در  
 محمی مجتمع شده و ساعتی توانست بخند قلم ظلم برداشته و چون مظلومان رقم  
 کشیده فطراً لقاضی الحق فی حکم مجباً انی بسند دم فی الحل والحرم.  
 و بعضی حرفهای بی معنی هم می گفته و در عین روزها هم بسوی معروف بعضی  
 مقالات از ظنون خود بیان نمود و آن شخص این دوره بطهران رفته  
 با دفتری حکایت و کتابی روایت آنچه در دل دارد از مکر و موز پستی حق  
 پیدا و سوا صیحو روزگار این مطالب معلوم و واضح است و بنای آراهایم  
 مشکوف و محقق از این بنده گمان کنند از حضور می لا یغریب عنی علمه من ین  
 چه گونه منور مانند و نه انتم که آخر بکدام شریع متکند و بجه محبت منزل  
 این بنده که مدت است بالمره عزلت جنبه و خلوت گزیده ام در از آشنای  
 بیگانه بستم و تنه نشسته ام این حد از چه احداث شد و این بقضا از کجا  
 هویدا است و معلوم نیست با آخر ضربه بر بند و کام دل حاصل نمایند اگر  
 چه ایشان بهر حال سائلند این فقیر بخیط نفی منکره و انشاء الله بنور هدای  
 مهتدی که در حق ایشان ندارم و غل در دل ندرفته ام مجد انباشتم و بمرور  
 عدل ثبت جنم بعد از حصول مقاصد ایشان شاید از همین مجسم مشرق

مقامات حب منزهی گردیم از خمرهای خوشی وصال بنوشیم و البته این دولت  
بی زوال را از دست ندهیم و این نعمت بی مثال را از تنگداریم و آکرد و رب  
مستور شویم از حجب رحمة رب الدیاب سبر آیم این اصحاب را بد فنا کنند  
و این سفر را قدم طی نمایند و این وجه را پرده حجاب نشود بلی این معلوم است  
که با این همه دشمن داخل و خارج که علم اختلاف برافراخته اند و کمال جد در پی  
این فقره گرفته اند البته بقانون عقل باید اصرار نمود و از این ارض بلکه  
از روی زمین فرار اختیار کرد و لکن بقایات الهی و تأیید غیب نامشاهی چون  
شمس مشرقیم و چون قمر لایح بر سندان سکانیم و بر بساط صبر جالس مای  
معنوی از خرابی کشتی چه پروا دارد و روح قدس از تبااهی تن ظاهری چه اندیشه  
نماید بلی تن این را زدن است و کشتی آن را سجن نفوس ببل و ببل داند و  
لحم اشنا را شنا شناسد باری ایام قبل را ناظر باشد که بخاتم انبیاء  
و مبداء اصفیاء چه نازل شد تا چون روح ضعیف شوی و چون نفس از  
فقرت تن برانی در زیارت احاطه اعداوشد تا بند طایر قدس نازل شود  
و این آیه آورد و آن کان کبر اعراضهم فان استطعت ان تبغی نفقا فی الارض  
اوسلما فی السماء هذا جهنم باید تا خون گریه و صد هزار جان بایدها  
نال از دل برآرد و همچنین در جای دیگر میفرماید اذ یذکرک الذی کنزوا  
لیبتلون او یقتلوا او یخرجول و یکره الله و یکره الماکرین در  
این دوایه مبارکه که شریفه که از مبداء الوهی نازل شده بسیار ملاحظه  
فرمائید تا بر اسرار غیبیه واقف شوید اگر چشم بصیرت ناس باز  
بود که این مجلس این عید در ظاهر علمه کافی بود که با علم این اعدا و مراد



1

## نورالعلی الاعلی

شتر شش شوند همه طوطیان هند زین قندیلاری که به بنکاله برود بکتوب آن  
جناب بر مکتی فنا واصل و بر مخزن تسلیم و رضا وارد و آنچه مسطور شد منظور  
گشت و هر چه مذکور آمد صحیح و درست و لکن بجهان کوی محبوب و محرم  
هر یک مقصود از بالا بردانند و از قضا اعتراض بخوبید از بحر تسلیم مرو و قند  
و از شهر تسلیم مشروب رضای دوست را بد و جهان ندانند و قضا محبوس  
بفضای لامکان تبدیل نمایند زهر بلیات را چون آب حیات بنوشند و سیم  
کنند و چون شهد روح بخشنده لاجرم بیاشامند و در صحرای بیابان  
زهد بیاد دوست مزاجند و در بادیه های متلف بجائفتی چالاک دست  
از جان برداشته اند و غم جانان نموده اند چشم از عالم پر بسته اند و بجهان دوست  
گشوده اند جز محبوب مقصودی ندارند و جز وصال کمالی بخوبید بیر توکل روز  
نمایند و بجای توکل طردان کنند نزدشان شیر خونریز از هر پریشانی محبوب  
تراست و تیر نیز از شیرام مقبولتر زنده دل باید در این ره صد هزار  
ناکند در هر نفس صد جان نثار دست قاتل را باید بوسید و در فتنه گیان  
اصل کوی دوست نمود چه بیکوست این ساعت وجه یلغ است این وقت که  
روح معنوی سر جان افشانی دارد و صیقل و فاعزم معارج فنا نموده گردن  
برافراختیم و تیغ بیدریغ بار را بنام اشتیاق مشتاقیم سینه را سیر نمودیم  
و نیز قضا را بجان محنا جیم از نام بیزایم و از صحرای غم دست در کنار  
فرار اختیار کنیم و بدفع اعیار پیرداییم به عابد را طالبیم قادر صفا  
قدس روح بر دوازدهیم و در سایه های شجر انس استبان سازیم و بمنتهی

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THE  
**BAHÁ'Í MAGAZINE**

Star of the West

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Message to the American People  
'Abdu'l-Bahá

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World Peace and the World Court  
Alfred E. Lunt

And Timely Articles by Five Other Writers

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"This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in the east and the west for the triumph of its democracy.....The American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world.

'Abdu'l-Bahá

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*November, 1925*

VOL. 16

No. 8



## *Bahá'í Principles*

### THE LIGHT OF THE NEW DAY

**"P**RAISE be to God that the Sun of Reality has shone forth with the utmost brilliancy from the eastern horizon. The regions of the world are flooded with its light. There are many rays to this Sun.

"The first ray is heavenly teachings.

"The second ray is the oneness of the world of humanity.

"The third ray is the establishment of universal peace.

"The fourth ray is the investigation of reality.

"The fifth ray is the promulgation of universal fellowship.

"The sixth ray is the inculcation of divine love through the power of religion.

"The seventh ray is the conformity of religion with science and reason.

"The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

"The ninth ray is the universal spread of education.

"The tenth ray is the organization of the arbitral court of justice, or parliament of man before the members of which all the international and inter-governmental problems are arbitrated.

"The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men so that they may become adorned with all the virtues of humanity.

"The twelfth ray is the solution of all the economic problems of the world so that each individual member of humanity may enjoy the utmost comfort and well-being.

"The thirteenth ray is the spread of an auxiliary language.

"Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. This summary contains only a few of its rays.

"The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness and

narrowness and will guide it to the center of all these rays. Then the foundation of warfare and strife, animosity and hatred will be destroyed from amongst the people and the misunderstandings existing between the religions will be dispelled. The foundation of the religions of God is one and that is the oneness of the world of humanity."—Quoted from an article written by 'Abdu'l Bahá for *The Asiatic Quarterly*, April, 1913. . . .

**'A**BDU'L-BAHÁ was born in Tíhran, Persia, May 23, 1844. His father, Bahá'u'lláh, a nobleman of Tíhran, was the great revealer of the universal principles which with their glad tidings of oneness and peace are now spreading to all religions and peoples.

Because his teachings were too far ahead of his time Bahá'u'lláh was with his family exiled from city to city and at last, in 1868, was imprisoned in the desolate barracks of Acca in the Holy Land. 'Abdu'l Bahá was there a prisoner for forty years. But from that prison city in Palestine Bahá'u'lláh and 'Abdu'l Bahá, despite the winds of persecution, spread the light of their teachings through all the world. Because of their universality and divine dynamic these teachings are now uniting members of all races and religions. They hold before us the glorious hope of a unified humanity.

Today the center of the Bahá'í Cause and the Guardian of its unity is Shoghi Effendi, the grandson of 'Abdu'l-Bahá.

"The teachings of Bahá'u'lláh are the breaths of the Holy Spirit that create men anew." "They are the light of this age and the spirit of this century."

#### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Chicago

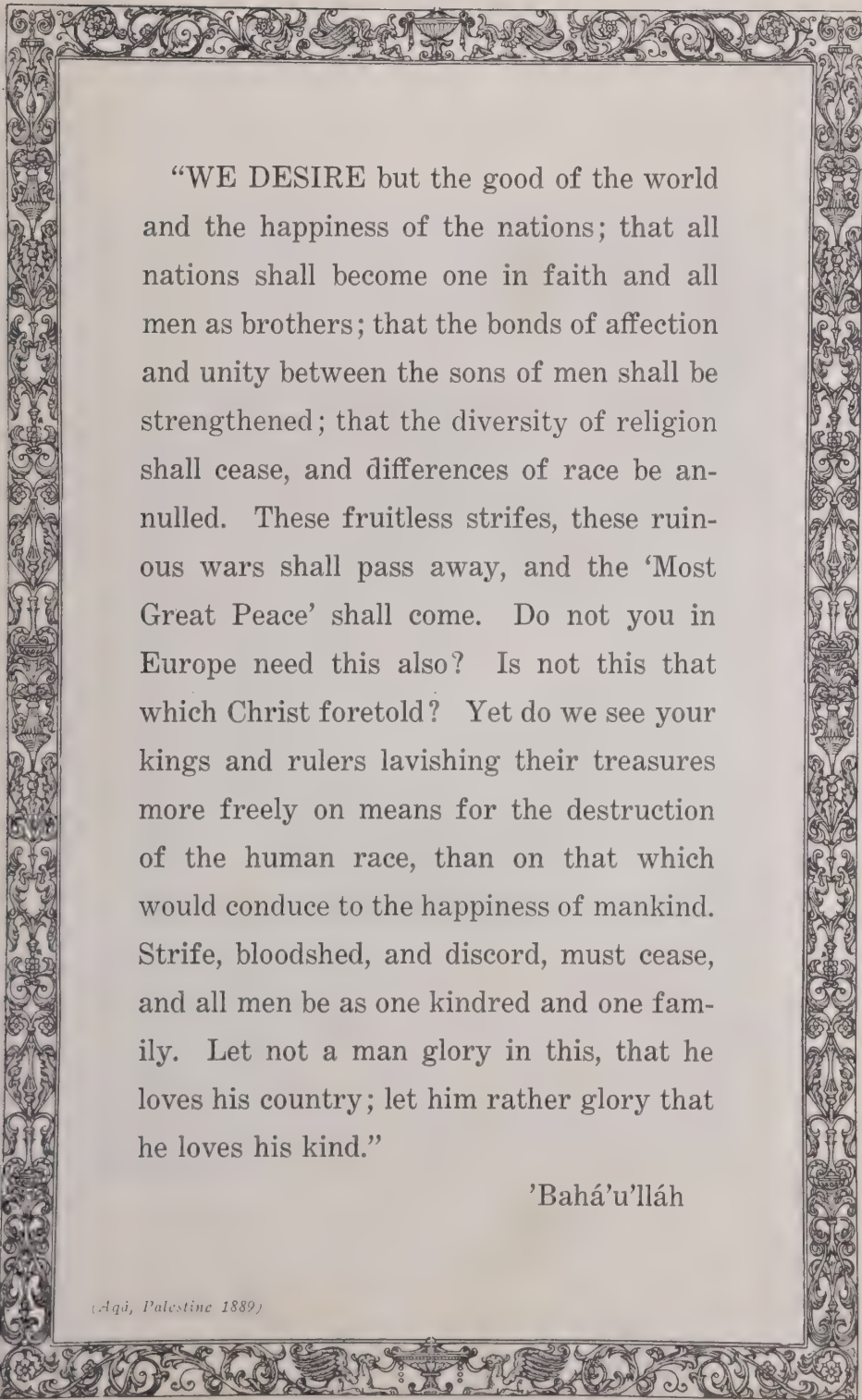
Established and founded by Albert R. Windust and Gertrude Buikema, with the faithful cooperation of Mírzá Ahmad Sohrab and Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

Stanwood Cobb - - - - Editor  
Mariam Haney - - Associate Editor

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“WE DESIRE but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that the diversity of religion shall cease, and differences of race be annulled. These fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come. Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race, than on that which would conduce to the happiness of mankind. Strife, bloodshed, and discord, must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory that he loves his kind.”

’Bahá’u’lláh

(Aqá, Palestine 1889)





*'Abdu'l-Bahá, for forty years a prisoner in Palestine, because of raising the Standard of the "Most Great Peace."*

# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 16

NOVEMBER, 1925

No. 8

"There is not the least doubt that the nation or the government which puts forth an extraordinary effort in the promotion of universal peace, will be encircled with divine confirmations, and will be the object of honor and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind."

'Abdu'l-Bahá.

THE WORLD'S WILL TO PEACE is as a strong tide setting in which will inevitably reverse in all channels the currents of war and war-lust. The League of Nations, the Interparliamentary Union, the Permanent Court of International Justice, the Hague Court of Arbitration, and numerous world conferences for peace representing the leading countries of the world, not only give evidence of this spirit of conciliation, but help definitely toward conciliation by actual efforts of interracial harmony and amicableness. Where men gather together over important issues in the spirit of reasonableness, good cannot but result. And where all are united in the desire for a common goal, that goal will ultimately be arrived at, though the ways be now doubtful. So much as regards the will to peace.

On the other hand, we must not forget that those strong currents which bear nations into war are still flowing. There are those who think that war is even yet nearer than peace to the horizon of events. Lord Grey, in his memoirs which have just been published, doubts that the worst of the economic disaster following the great war has yet been seen; he holds that militarism and armaments made the world war inevitable, and he doubts that even yet nations have learned that lesson, without which, he thinks, they must perish.

TWO FEARS are now struggling for supremacy in the heart of humanity: the fear of other nations which is now the chief remaining cause of war; and the fear of war itself as a catastrophe which if it occurs again will destroy civilization. It would seem that the desire for conquest and glory as a cause of war between the leading nations of the world has greatly lost its power of appeal,—due partly to the rapid growth, during the last few decades, of the idea of justice and fair dealing between nations; partly to the disillusionment and horrors of the last war, which showed war for conquest to be a form of speculation leading to sure bankruptcy and ruin, rather than to the material gain and prestige hitherto considered as a very possible prize of a bold and aggressive militarism.

Of the positive factors in the war-psychology, war itself, the great psycho-analyzer, has practically cured humanity. There remain only the negative factors of distrust, fear, hatred, revenge. The fear of limitation in regard to territory sufficient to supply the needs of a crescent population, and the fear of limitation in regard to those natural resources necessary for a nation's prosperity and welfare, are fears sufficiently well-grounded, under the present economic system that applies between nations, as to warrant a reconstitution of



the system of exchange, and an agreement between nations which would make all partners, to some extent, in those necessities of life—land and natural resources. It is a difficult question; but some solution can be found, better than the old solution of war,—which now is seen to destroy those very resources fought for, and to leave the land to the unprofitable possession of the corpses of those myriads who struggled over it.

But these two fears are not now the chief potential cause of war. It is rather the fear of attack from others, causing the piling up of armaments and the concentration of science upon modes of swifter and more wholesale destruction, which is now keeping the heart of humanity from universal peace based upon international comity and justice.

Fortunately this fear is justified only when shared by all nations. It is a phobia which can be cured by any method which will create confidence in the sincerity of a mutual aim to keep peace.

HISTORY has already given striking evidence that war-phobia between adjacent nations can be cured, and a mutual confidence be created so deep-seated as to give every indication of being permanent. Recently there was created at Stanley Park, Vancouver, the President Harding International Good-will Memorial to commemorate one hundred and seven years of peace, with an unfortified frontier, between the United States and Canada, on which are inscribed the following words of the late President:

"What an object lesson of peace is shown today by our two countries to all the world. No grim-faced fortifications mark our frontiers, no huge battleships patrol our dividing waters, no stealthy spies lurk in our tranquil border hamlets. Only a scrap of paper, recording hardly more than a simple understanding, safeguards lives and properties on the Great Lakes, and only humble mileposts mark the inviolable boundary line for thou-

sands of miles through farm and forest."

Because of such mutual confidence and good-will, in 1846 a most difficult dispute involving the ownership of a piece of land equal to the area of France and Germany combined, was settled amicably between the United States on the one side and Great Britain and Canada on the other. This dispute had reached such a pitch that in the presidential election of 1844 there was strong agitation for war, if necessary, in order to support our claims to the entire Oregon territory. But moderation prevailed, and a settlement was made in which we yielded to Canada about one-third of the territory in question without recourse to war. It is in the leading city of that part of the Oregon territory yielded thus peaceably to Canada, Vancouver, that the International Good-will Memorial has just been erected.

Another example almost as striking is the similar long period of peace and unfortified borders between Argentine and Chile, so fittingly commemorated by the beautiful statue, "Christ in the Andes."

IN THE NEW WORLD, it would seem, was being reserved vast planetary spaces for the trying out not only of democracy but of a new will and way toward peace. Into these two almost unpopulated continents blessed with immense resources came a multifarious population which forgot, in the tasks of making a new home, its ancient rancors; which learned by pioneer wants the need of cooperation, of mutual aid, of interdependence and mutual confidence. Endowed thus by destiny with endless natural wealth and vast spaces, these settlers had no need, save for a few aboriginal struggles, to wage war for earth, or for earth's resources, nor up to this moment has any such need arisen. Between them and battle-fevered Europe lay a great ocean lending its protective power—an obstacle insuperable to Old World ambition or meddlesomeness.

The destiny of this new world population surely was to be pacific, and to set an example and an influence which would eventually, perhaps, lead its brothers of the older civilization toward a feasible and practical arrangement which would abolish war.

For in reality what holds for the Americas holds also for the whole world, if national and racial divisions could but be forgotten, and barriers be turned into ways of fellowship and cooperation. Even Europe, the densest populated of continents, has land enough to spare if treated as a unit; has resources enough for all, if those resources were pooled.

It is not nature's scantiness but man's psychology which creates want. Were this country to be redivided into many separate countries harshly competitive and mutually hostile, where would be the peaceful security in which now live the citizens of whatever region? New England could not thrive without iron from the middle west, without coal from the Alleghanies, without cotton from the south, or beef and wool from the prairie states. Nor could other present sections thrive if the country were disrupted. For few geographical sections of our country are self-sufficing units. It is the country as a whole which is a unit. It is largely because its resources have been so freely and harmoniously interchangeable, in a commerce without let or barriers, that such amazing material progress has been made here.

UNITY, it would then seem, has been the cause of America's prosperity. Never before in history has so vast a region been organized into not only a true political but also an economic and cultural unit. It is a most pregnant lesson to the world,—that what is needed

is not more earth, or more treasures in it, but a different attitude toward the earth-surface, its division, and the division of its resources; an attitude of fellowship, of interracial brotherhood, cooperation, unity above race and creed, in the exploitation of natural resources and in the interchange of goods.

It is no great credit to us that we are pacific. Destiny has determined for us a non-belligerent temperament by preserving us from need of war. This great gift of God to the America's is not for our own comfort only, but as an object lesson to the rest of the world, a means of leading all humanity ultimately under the canopy of peace. If we fail of this responsibility which God, in so blessing us, has put upon us, it will be the most tragic failure to be recorded against any nation's history.

'ABDU'L-BAHÁ made many utterances here regarding the peace-loving quality of the Americas, their praiseworthy lack of the restraint of worn-out traditions, their intense dedication to progress of all kinds, and the glorious opportunity now open to them of becoming the means of the establishment of universal peace. Few, we think, can read his utterances, a compilation of which follows these editorials, without feeling a great inspiration and a great determination to arise and march with the vanguard of the cause of peace. Surely, were we to become the means of peace, our country would be doubly blessed by God. But it is not for this self-motive we should strive, but that the whole world may once and for all be freed from the curse of war, and find in the Parliament and Brotherhood of Man a new destiny, a new progress, a new prosperity and joy.

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A masterly discussion of the plans of Bahá'u'lláh for world peace, by the well-known Boston attorney, Alfred E. Lunt, appears as a special article in this number. See supplement.



## 'ABDU'L-BAHÁ'S MESSAGE TO THE AMERICAN PEOPLE

AMERICA is a noble nation, the standard-bearer of peace throughout the world, shedding her light to all regions. Foreign nations are not untrammelled and free of intrigues like the United States, and are unable to bring about universal peace. But America, thank God, is at peace with all the world and is worthy of raising the flag of brotherhood and international peace. When the summons to international peace is raised by America, all the rest of the world will cry, 'Yes, we accept!' The nations of every clime will join in adopting the teachings of Bahá'u'lláh revealed over fifty years ago. In his epistles he asked the parliaments of the world to send their wisest and best men to an international world parliament, that should decide all questions between the peoples and establish universal peace. This would be the last court of appeal, and the Parliament of Man, long dreamed of by the poets, would be realized. It would be much more far-reaching than The Hague Tribunal. (STAR OF THE WEST, Vol. 6, No. 11, p. 81.)

THE BODY of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the "Most Great Peace." Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection (Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the "Most Great Peace" of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing

center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established. May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become the servants of the Omnipotent One. May they rise from the perfections of materialism to such a height that heavenly illumination may stream from this center to all the people of the world. (From an address in New York. Pro. of U. P., p. 17.)

THIS REVERED American nation presents evidences of greatness and worth. It is my hope that this just government will stand for peace so that warfare may be abolished throughout the world and the standards of national unity and reconciliation be upraised. This is the greatest attainment of the world of humanity. This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in the east and the west for the triumph of its democracy. (Pro. of U. P., p. 99.)

I LOVE this country (America) with exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality, every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, but expresses his thoughts

freely and without apprehension. The sphere of the mind is made radiant with brilliant ideals, and the field for the discussion of the progressive and advanced problems of the age is as spacious as heaven. Consequently, I hope that this illustrious democracy may become confirmed in the establishment of universal peace . . . because the greatest principle of His Holiness Bahá'u'lláh is universal peace. He wrote concerning this in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of international conciliation amongst the religions, nations and races. America has demonstrated great organizing capacity in this direction. (STAR OF THE WEST, Vol. 5, p. 119.)

PRAISE BE to God! The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America.

Among the highest virtues are universal peace and the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues. . . .

But, praise be to God! the American government is no warlike government; the American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessing. . . . My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom. (STAR, Vol. 5, p. 166.)

ENVY AND rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of the western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, and that the standard of the Most Great Peace may here be unfurled.

May the nation of America and its government unite in their efforts in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, and that the banner of international peace in reality may be unfurled here, and that American democracy may be the cause of the cessation of warfare in all other countries . . . I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the "Great Peace" in this country, in this nation and government, and through them spread it to the world. (Wisdom Talks, p. 13.)

I WAS most pleased with the results of my trip to America. I found a wonderful spirit of peace hovering over that vast continent. The people are inspired with the thought of peace and are working for its final realization. I hope that they will be the first nation to unfurl the standard of peace. I will ever pray for their success. Today this is the most great service to the world of humanity. (Compilation, War and Peace, p. 188.)

AS TO the American people, this noble nation, intelligent, meditative; it is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed United States. Therefore, the United States is possessed of



the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffusion of the love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race! Therefore, I request you to give this all-important question your most serious consideration and efforts. (STAR OF THE WEST, Vol. 5, p. 200.)

I HAVE come to America to speak a message of peace and good-will to you. You are a noble nation with a just government. I beg of God that this just and fair land may assist in working for the peace of the world. Let the people of this young and noble nation assist in the great movement for the peace and unity of the world. Let the people light a lamp that will illumine the whole universe. Let us put love in the hearts of all the children of men. Let all mankind labor for this, that the favor of God may descend upon the Orient and Occident. . .

The time has come for us all to work for international peace. No catastrophe can be greater than war, and in preparation for it man is taxed beyond the limit of endurance . . . . The time has come for the establishment of a fair arbitral court of justice for the settlement of all international disputes, and the nations must make use of such a court, and obey its just decrees. (STAR OF THE WEST, Vol. 13, p. 292-3.)

"AMERICA IS the home of the ideals of peace. Its people are peace-loving and its democratic leaders are the sowers of the seeds of peace. I hope that a chain of similar meetings will be organized throughout the States wherein eloquent speakers will expose the iniquities of war and tell of the beauty of peace so that the world may resound with their call to

peace. This is indeed most important.

On the other hand, the legislators, far-sighted peace advocates, the practical statesmen of America must from now on frame a code of laws and regulations to be used as the foundation for the future Universal Parliament of Man. The initial step is most difficult and arduous and only a free, disinterested, large-minded, humanity-loving nation like the Americans can perform such signal services. The American people have had sound judicial training and the fundamental principles of their political institutions are based on equality of opportunity for all mankind. Their national and state system of government has been always, a good and beneficial example for the framers of the constitution of the international court of arbitration. In short, America must be the principal factor in establishing lasting peace among the nations of the world. The spreading of peace ideals must be carried on unceasingly—thus the ground may be made ready and the hearts prepared. The promotion of the principles of peace and the exposition of the evils of war will ultimately lead to an astonishing awakening on the part of the people. (STAR OF THE WEST, Vol. 13, p. 293.)

IN THE ORIENT I heard that there are many peace-loving people in America. Therefore, I left my native land to associate here with those who are the standard-bearers of international peace. Having traveled from coast to coast, I find America a continent vast and progressive; the government just; the nation noble. I attended many gatherings where international peace was discussed, and am extremely happy to witness the results of these meetings, for one of the great teachings of Bahá'u'lláh relates to international peace. He founded and taught this principle fifty years ago in the Orient. He proclaimed universal peace among the nations; he summoned the people to establish universal peace

among the various religions; he organized peace among many races, communities and sects. At that time he wrote epistles to all the rulers and kings of the world and summoned them to cooperate with him in spreading these principles, saying that humanity would not attain composure and rest save through universal peace. And he practiced the principle in Persia, therefore, today there are people of various religions and races, in Persia and elsewhere, souls who followed the exhortations of Bahá'u'lláh, living together in the utmost love and fellowship, with no religious prejudice, no patriotic prejudice, no sectarian prejudice, —they live in unity and agreement, Muhammadan, Roman Catholic, Jew, Buddhist, followers of Zoroaster, and all others.

"Now America has arisen to spread the teachings of peace for the illumination of mankind and for bestowing happiness and prosperity on all the children of men. These are the principles of divine civilization. (STAR OF THE WEST, Vol. 6, p. 81.)

NOW INASMUCH as the standard of international peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more deserving, has greater capacity therefor, and is not like other countries. . . . If America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by humanity, "There was no other purpose than altruism and service to mankind." Therefore, it is my hope that you may be the cause, and that you may hoist this banner, for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the Most Great Peace, for the people are distressed because of the excessive and irreparable

damage of war. (Star of the West, Vol. 5, p. 131.)

PRAISE BE TO GOD, all the people who have accepted the teachings of Bahá'u'lláh are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill, famous for the equity of her government and colossal undertakings, may she also become noted for the Most Great Peace. Let this be her undertaking and let it spread from her to other countries. And I pray for you all that you may render this service to the world of humanity. (STAR OF THE WEST, Vol. 5, p. 131.)

O GOD! Let this American democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious.

Confirm this revered nation to hoist the standard of the oneness of humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world.

O GOD; This American nation is worthy of Thy favors and is deserving of Thy Mercy.

Make it near, dear to Thee, through Thy bounty and bestowal. (Wisdom Talks in Chicago, p. 4.)

LIKE UNTO a spirit, this ideal (Universal Peace) must run and circulate through the veins and arteries of the body of the world. . . . There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. (Pro. of U. P., p. 121.)



## PEACE AND HUMANITY

ROSA V. WINTERBURN

THE ultimate goal of the human world must be Peace. Man works towards this end steadily, although often unconsciously. As the centuries move on cause after cause of warfare is eliminated or subjected to some sort of a tribunal, national or international. The last great war, in reality, gives us some encouragement, impossible as that seems. It was fought around causes essentially

modern. It is true that older causes, age old, appeared, such as deliberate seizure of territory, subjugation of conquered peoples into servitude, and a tyrannical imposition of the will of an autocrat upon any who chanced to be weaker than he; but they caused such an outburst of indignation, of offended civilization, that the whole world swung

into line to stamp to death these already ham-strung monsters of barbarism. The modern causes, such as the desperate struggle to gain world markets, the conflicting empires of machine-made industries, and the haunting danger to autocratic rule by the creeping flood of democratic progress,—these modern causes became suddenly articulate, and shrieked out their warnings to the world; and the forty-odd nations of the world that had united to combat the ancient dangers, learned much to their amazement of the dangers of today that had been hidden from them by their own greed, ignorance, apathy, and selfishness. Some of the lessons learned were exceedingly unwelcome to many people; and this fact, combined with the license and reactions of

the post-war period, seemed to let loose the demons of evil. But they will be chained or destroyed; for, from the arctic circles to the equator, the common people of the world saw as they had never seen before, and when the common men awake, understand, and move in their masses, they are irresistible. Moreover, the unity of nations among the allies and the cooperation of men from the farthest

ends of the world, resulted in men returning to their homes with many profoundly changed ideas. Some of these new views were dangerous to all stability and progress, but many were progressive, swept by the breezes of the coming day. One was the conception of the divine rights of *men*, rather than of kings; another was the realization of

"To-day the most important purpose of the Kingdom of God is the promulgation of the cause of universal peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this pre-eminent service the confirmation of the Holy Spirit will descend upon him."

'Abdu'l-Bahá

warfare for the mass of mankind; and a third, its corollary, was that for the common men there must be peace.

The Bahá'í teachings stress unceasingly the need of peace in all the relations of men. From the intimacies of the family group to the widest circle of world affairs, Bahá'ís are taught to see that peace is necessary to progress. The days of warfare are passing, not because men are less warlike than formerly, but because war no longer brings man what he most wants. War is the old-fashioned way of striving for what the Kaiser called his "place in the sun," gained by pushing someone else out of it, or by forcing the conquered to produce its benefits for the victor at the victor's command. The newer civilization is dis-

covering that war pushes the desired results farther away or procures them at a cost that is prohibitive. The men of the new age are seeing that *the greatest asset of humanity is released human energy*, and although the ways are often dark, they stumble on towards this God-commanded goal of human perfection.

Every human being should have the opportunity of discovering, training, and using his abilities. Energy should be directed, not dominated; ability should be allowed to function; talent, genius, should be set free, not left imprisoned in the darkness of ignorance or because of drudging. This greater human freedom towards which civilization has been groping and which democracy has envisaged, will be accomplished by spiritualized religion, and the freed human spirit will be guided into its greatest capacity by Divine intelligence and power.

Bahá'u'lláh tells us that man, especially in this last century, has been so fascinated and absorbed in material progress that he has largely ignored spiritual guidance; hence, the world has grown grossly materialistic. No lasting help will come until man accepts Divine illumination and guidance, but when Divine power is admitted into the material consciousness and capacity of man, the twentieth century will see a progress and civilization now undreamed of. Radio will become awkward; air-ships will be slow; present government will be totally inefficient in the glorious day just dawning in the world. But one of the first requisites for this union of man's capacity with God's power is peace,—peace in the soul, the home, the nation, the world. Without peace the union can not come. War, discord, hate, jealousy, suspicion, all these destroy, they kill. The world's energy is depleted by their ravages every day. Only in the fertility and sunshine of peace can the human spirit approximate its power.

How many homes are centers of discord, hate, suspicion, and all the ugliness of which mankind is capable! In

such homes the lives of husband and wife are narrowed, perverted, ruined, and the children truly never "have a chance." To such an extent is warfare in the homes the cause of today's deterioration, immorality, and crime that one of the most thoughtfully written books of the day on the subject of juvenile delinquency has been aptly named *Youth in Conflict*. Conflict in the home, the street, the school, the church, society, and the law, until there is no such thing in the child's life as a conception of peace, service, or love. Let peace come into the home, peace founded on justice, unselfishness, cooperation, on Divine love if not on human; let this peace be actually lived by the older members of the family and be taught to the children, and few of the destructive demons would be left that are today grinningly tearing down our homes and eating the hearts out of our children. Let peace on the same foundation principles come into business relations, and fraud and corruption must slink away; capital and labor would learn to do unto others that which they would that others did unto them; lawyers would find less and less to do; governments would be in reality what modern democracies are dreaming for them, instruments or organizations by which a body of men can secure opportunities and blessings, and protect them when once secured; world relations would lose suspicions and greedy dominations, and immature nations would rest securely on the fuller development of their neighbors. Only through peace can we even approach these ends, peace built on Divine cooperation.

This reign of peace is not so distant as many believe. In every nation ardent, energetic people are working intelligently towards it. In many countries, even in war-swept Europe, great masses of men are trudging steadily towards peace, so stolidly that their rulers hardly dare dream of another war. Lawyers and judges are asking and planning to so simplify and enforce the law that greater

justice shall prevail. Great numbers of our youth are turning in disgust from the conflict in the homes of their childhood, and are looking forward with pathetic longing to real peace in a home of their own. Over all this formless longing of the human souls in this old world there hovers the peace that passeth

understanding, the outgrowing of the love of the Divine Father, who teaches us by letting us suffer the results of disobedience, who pushes us gently onward if we loiter, who supports us when we stumble, who never neglects us, and who joyfully guides us when we confidently put our hands in His.

THE FOUNDATIONS of all the divine religions are peace and amity; but misunderstandings have crept in. If these misunderstandings disappear you will see that all the religious agencies will work for peace and promulgate the oneness of human kind, for the foundation of all is one reality and reality is not multiple or divisible.

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ALL PREJUDICES, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a *grave malady* which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible bloodshed and misery has been caused by one or another of these prejudices. 'Abdu'l-Bahá



## A WORLD CIVILIZATION

ALI KULI KHAN

*Editor's Note: Mirza Ali Kuli Khan, N. D., when Charge d'affaires of Persia at Washington, D. C., addressed the International Peace Congress held in San Francisco. The following passages from his spontaneous speech on that occasion, previously published in the Star of The West, are here reprinted because of their opportuneness in this Peace Number.*

**H**UMANITY, from the dawn of history, has progressed under the guidance of prophetic teachers from a state of infancy through the various stages of development leading to its maturity.

The prophets of God, whose gospels were the result of a well founded optimism, aimed at the unity of man because of their due knowledge of the principle of human unity, which in the mind of God had ever been an accomplished fact. Each world teacher accomplished that plan in conformity with the limited capacity manifested by his people.

God applied His original plan for the unification of Israel through Moses, of the Gentiles through Jesus, of the Parsees through Zoroaster, of the Hindus through the Buddha, and of the other sections of humanity through other world teachers and prophets.

Today, which to the wise and thoughtful is the day of the maturity of the human race, God will accomplish that noble plan. In the voice raised in all parts of the world in favor of peace, and in the efforts extended by the peace-loving element in the world's population, which constitutes the positive, affirmative principle of the human body politic, we find a potent manifest proof that the day of peace has dawned, and is steadily, though slowly, breaking through the dense clouds which temporarily impede its course to the meridian of its glory.

Although the effecting of a world brotherhood is the determined plan of God, it is for humanity itself to cooperate in its realization.

In our effort to unify the world we must take the lessons taught by the past great religions in achieving the moral and

spiritual uplift of their respective peoples, for no unity of a people existing in a civilized state could be independent of moral and spiritual character. The building of such character has been the task of every true religion.

As our aim today is the creation of a world civilization, based upon a world unity, we must enlarge our conception of religion to reach the dimensions of a world religion—the religion of humanity.

Such religion should include the truth of all religions and exclude all patriotic, national and racial bias.

The most successful political and industrial steps taken by any nation toward human betterment are those represented by the federal and industrial institutions organized in the United States, the greatest republic of all time; for these American institutions, in their domestic and international relationships, are impregnated with the spirit of justice, altruism and broad humanity, which is embodied in the religion of humanity, because they exhale the fragrance of the noble sayings of the Persian prophet [Bahá'u'l-láh] of these modern times: 'Ye are all the leaves of one tree and the drops of one sea'; 'Great glory is not his who loves his country, but rather his who loves his kind.'

America is therefore the field in which the seeds of the world religion are given opportunity to germinate, and which will extend to the peoples of all climes the bounties of the religion of humanity. May we not, therefore, look upon America as the nation which is specially chosen by the Almighty to assist in man's progress upward and to bless humanity with the fruits of universal peace?

## INDIVIDUAL STEPS TOWARD PEACE

KEITH RANSOM-KEHLER

THE BULK of humanity has always been greatly overworked. In imagination we can picture those times when puny and dwarfed in comparison to the monsters that surrounded him, man developed that cunning and quick judgment that has always been a far more valuable asset than mere strength.

Between the ever-present struggle for food and the incessant danger from powerful enemies, life in its prehistoric aspects could hardly have been a round of pleasure and glad sunshine. Five successive times this mote of a planet rocked on its axis, spurning the cordial rays of the sun on its northern hemisphere, and five times the polar ice cap, grim, greedy and devastating swept the hard-won achievements of life before its glacial breath. Survival amongst primitive men must have been a stern triumph over the ruthless inroads of pestilence, famine, natural disasters and war.

No doubt a state of comparative civilization flourished on dry land forming the present floor of the Mediterranean sea, which was overflowed to its present capacity as (the earth returning to its normal inclination) the glacier resolved into its liquid form. This is indicated not only by archæological traces found at the bottom of the Mediterranean but by the story of a great flood included in the religious tradition of all the regions thereabouts.

The actual labor required to organize and build even a village is scarcely understood by a modern urban population. It looks so simple from where we stand on the sidewalk, to watch great steel girders hoisted in their places with acetylene torches welding them into a symmetrical structure, that we place very little value upon the labor involved now or at any time in rearing or in maintaining the mere structure of civilization.

Innumerable civilizations litter the

dust, many more unknown, than remembered, and they were all built against the continual protests of nature, and the ill-repressed unfriendliness and warfare of other human beings.

Life has been hard, relentless: the fortuitous struggle of men and the uneventful diligence of women has had little relief except to the few. First men asked for security; as society centralized into cities they found as much of it as could be vouchsafed in a world where war, famine, poverty and disease ever stalked. Next they clamored for happiness; but as they matured in experience they began to realize that personal happiness is not part of the scheme of life on this "inclement, not to say inhospitable planet." Finally as men and women approach the end of their middle years, they relinquish wistfully the hope of happiness and wearily ask for peace. Human beings have worked so hard for so long that they eventually come to that timid, exhausted appeal for a little rest, that seems a simple request after ten thousand generations of relentless toil.

As our minds become more analytical with expansion and cultivation, we see that mankind can never be finally secure so long as one single clever individual, ambitious, unscrupulous and predacious is left in the world; that he can never be really happy so long as he is aiming at happiness; that life is far nobler than just to be happy; that happiness is entirely overestimated; that suffering and sacrifice are the crucible in which the miracle of creation and redemption has been wrought forevermore; and that peace—the only kind that would be worth anything to him—is not a state of quiescence, rest and negation, but the release of all the natural energy and creative power into channels of uninterrupted expression, free from coercion and dread.

When Saint Paul spoke of the "peace that passeth understanding" he was undoubtedly referring to that wrapt and radiant condition of the heroic mighty soul that passing along the "sorrowful way" through the "dark night of the soul" and all those degrees of purgation that are necessary to the annihilation of the self, reaches the ultimate union with their source, and while on earth lives on the spiritual plane.

But the call to this form of peace is not a call to quietude, ease and tranquillity: it is a call to ardor, fortitude, consecration and heroism. The mighty labors of Hercules signify the struggle against the self, and the lives of that resplendent little band of mystics who battled their way up to God and to this shining peace were, if we examine the fruits of their efforts, the most practical, the most competent, the most efficient and the most hard-working people in the world.

The divine Messengers from those ample seas of glory far beyond the confines of our limited imagination, are continually telling us of splendors that "break through language and escape." Answering their summons from age to age have been these few hardy pioneers who have set out on this perilous voyage from the known and familiar island of self to the shining and wondrous shore of evanescence and union with the illimitable reaches of the Spirit. And they all turn back blinded with the light of this new dimension, to beckon us to its joy and wonder, while telling us that the mysteries of its revelation are incommunicable, that they must remain forever hidden from those who do not seek the far country for themselves.

"To be spiritually-minded," said Paul in another place, "is life and peace," and

there is no peace outside this, that is other than partial and temporary. But this spiritual-mindedness is conferred only on those who have traversed those untracked wastes that lie between the soul steeped in material limitations, and the gracious freedom of God.

A complete negligence of the world and its standards seems to be the first characteristic of those who have loosed the trammels of the human dimension and become naturalized into the attributes of the divine. Just as the tree conducts itself not from the viewpoint of the static earth but of the changing sky, just as it grasps realities and obeys commands from sources that it could never explain to its deep-buried roots, so the soul, transplanted to its spiritual environment, responds to conditions imposed from the celestial atmosphere that cannot be translated to the consciousness of a lower state.

We have but to glance at the lives of Augustine, Kabir, Jelalu'Din, or Francis, to realize that they were motivated by cosmic intimacies that we have not yet grasped. But is it possible that there is a human soul who has not, if only momentarily, caught the glint of drifting pinions, and been pierced with a sweet ineffable knowledge of freedom and security somewhere in his own being?

The hardest struggles are yet ahead of man! His weariness in the past was for the most part physical exhaustion: there lies ahead of him that desperate conflict with all the pretensions of the ego, crude and subtle, that he must subdue before he can grow into the real stature of humanity. The beginning of this struggle is our first bid for peace, for all the strife and conflict the agony and suffering of the world, come from the unsatisfied desires of the personality.

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"The purpose of peace is to destroy antagonism by finding a point of agreement. We cannot induce men to lay down their arms by fighting with them."

'Abdu'l-Bahá



## MAN'S INCONSISTENCY

*Editor's Note: In a talk given in Paris in 1911 during the war between Italy and Tripoli, 'Abdu'l-Bahá points out the strange inconsistency of man's concern over the accidental death of a few fellow beings, and man's unconcern over the death of thousands killed in a useless war. The heedlessness of men to the brutalities of war is due to no other thing, he says, than the fact that man does not know God.*

THEY say that a train fell in the Seine river and twenty-five persons were drowned. Today on account of this tragedy there will be a detailed discussion in parliament. They have arrested the manager of the railroad. Great disputes will take place—fierce disturbances! I was very much astonished that for twenty-five persons who fell in the river and drowned, such a strange tumult appeared in the parliament; but for Tripoli, where thousands are being killed in a day, they never say a word. Undoubtedly, so far at least, five thousand persons have been killed. It never occurs to the parliament that these persons are human. It is as if they were stones.

What is the reason that the parliament is in this way disturbed over twenty-five persons and never speaks of the five thousand? The twenty-five are human and the five thousand are human. All are descendants of Adam. The reason is that the five thousand are not of the French nation. It does not matter if they are cut in pieces.

Behold, what injustice, what senselessness, what ignorance! Although these helpless ones in Tripoli have father, mother, son, daughter and wife, they cut them into shreds. What harm have they done? I read in the paper that even in Italy the cry and the wailing of the people is rising. The weeping and wailing of both the Arab and Italian women are rising. The eyes of the mothers are filled with tears; the hearts of the fathers are drowned in blood; the weeping and crying of the children reach to the summit of heaven.

Behold, how bloodthirsty are human beings! Behold, how deceitful is man, how heedless of God! If, instead of using knives, swords, bullets, guns—men should rejoice, be glad, feast and associate with one another in harmony and love; if, in the state of tranquillity, they should become intoxicated with the wine of happiness, if they should become friends and companions and embrace each other, would it not be better?

Which is better: to be like thankful birds and fly together, or to be as bloodthirsty wolves and attack, and devour one another and shed each the other's blood?

Why should man be so heedless? It is because he does not know God. If men knew God they would love one another: if they had spiritual susceptibilities they would have unfurled the banner of the great peace and if they had listened to the exhortations of the prophets unquestionably they would have established justice.

Therefore, pray, implore and supplicate God to guide them, give them mercy, give them reasoning minds and give them spiritual susceptibilities. Perchance these helpless human beings may live in peace.

The wise man weeps day and night over the condition of mankind. He cries and sighs that perchance the heedless ones may be awakened, the blind may see, the dead become alive and the oppressors grant justice. I will pray. You must also pray. (STAR OF THE WEST, Vol. 7, p. 106.)

## HOW CAN UNIVERSAL PEACE BE ESTABLISHED

DR. ORROL L. HARPER

“PEACE, peace and there is no peace.” Around us on every side we hear the principle of universal peace proclaimed; but as yet that ideal has not become an established fact. Let us see what solution we can find for the problems that confront us.

The world is in a chaotic condition. The family of nations is divided against itself. The snarling wolves of selfishness and greed are attacking the lambs of peace. The darkness of misunderstanding and strife prevails. Humanity is sick. Its disease is lack of cooperation and altruism. The social conditions of the world lack symmetry. A remedy must be found for this deformed body politic.

Unbalance in the economic relations of the race is depriving man of his birthright,—happiness. The nineteenth century marked the dawn of political freedom, when the shackles of slavery were struck from the black man of the race. The twentieth century is confronted with the task of freeing mankind from the shackles of industrial slavery.

The conflict between capital and labor is approaching a crisis. Thinking people all over the world are seeking a remedy for the suffering caused by excessive taxation, low wages and unemployment. These conditions are due in part to the world war. Unless a remedy can be found and applied, the oppressive results of that war will become the cause of another war—an economic war.

Currency, which is the medium of exchange for the body-politic, may be

likened to the blood that flows through the arteries, veins and capillaries of the human body. If the flow of blood is as it should be, all parts of the body receive their normal amount of blood supply, and the body as a whole is strong and healthy. But if for any reason an excessive amount of blood becomes

dammed-up in one particular place, the whole circulation is impeded, the health of the body becomes impaired. The dammed-up blood causes congestion in some areas, and anemia in others.

For example—if the heart is diseased, the head, or lungs, or liver may be con-

gested; while other parts of the body, such as the hands and feet suffer from lack of blood supply. All parts are thus made abnormal in their functioning. If such an unbalanced circulation persists long enough, the congestion may be changed to inflammation, the malnourished parts become severely anemic, until actual degeneration of cell life results.

Such is the danger of the body-politic today. Some of the Captains of Industry are laboring under the stress of an *overabundance of wealth*; while the Hands and Feet of Society feel the need of an *increase* of currency. The result is suffering for the whole body of man. If relief cannot be obtained, great destruction of individual lives may follow.

Two chief remedies are needed—an increase in the spirit of altruism, and the formation of laws that will regulate the flow of blood-currency through the body-politic.

First we will consider altruism. What

“What is the greatest need of the world of humanity?

“To-day in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.”

’Abdu’l-Bahá

do we mean by altruism, and how can its growth be brought about? To have altruism is to have regard for and devotion to the interests of others. How can regard for and devotion to the interests of others be promoted? Chiefly through education. At the present time mankind is ignorant of the fact that if one part of the body is abnormal, all parts are abnormal.

The heart is often used as a symbol of love, probably because the heart is the organ that propels the blood in its continuous circuit through the human body, as it carries life to every cell; while love is the dynamic force that can cause the spirit of altruism to permeate all parts of the body-politic and carry cheer and good fellowship to every human being.

Man must learn that if he is to help himself, he must help all other members of the race. Mankind is a unit that depends on the normal functioning of each integral part for its highest attainment.

Education can inculcate a realization of the interdependence and oneness of mankind that will help to heal the diseased heart of man and promote the spirit of altruism. Such a spirit of altruism will not be some vague, indefinite sentiment but will in reality be *illuminated* self-interest. Man will realize that he is just a part of the mass of humanity and that the only way he individually can find happiness is through the uplift and well-being of the whole mass. The disease of ignorance will be replaced by the health of knowledge.

Prejudice is another one of the ailments of man. Prejudice of all kinds is rampant in the world today. National prejudice, racial prejudice, political prejudice, religious prejudice, professional prejudice—all contribute to a hardening of the arteries in the body-politic.

Arteriosclerosis or hardening of the arteries is the result of inherited or acquired disease. A hardened blood-vessel wall lacks elasticity. Likewise the

blood-vessels of exchange, that transmit the flow of liquid capital throughout the world, also lack elasticity and pliability.

Just as the healing art is learning to eradicate the inherited and acquired diseases that cause high blood pressure, likewise education can free man from the inherited and acquired prejudices that blind his vision and keep him bound by tradition, dogma, and numerous prejudice and fear complexes.

If man can learn to *think for himself* and not accept blindly the beliefs of forefathers and ancestors, the independent investigation of truth will become a reality—prejudice and misunderstanding will gradually be eliminated. Man will begin to use his reasoning faculties. He will not accept blindly any belief he cannot understand.

He will see science and religion walking hand in hand, while they trample to dust the superstitions of the ages. The definition of religion will then be, man's love for God as expressed in his attitude toward mankind; while science will make rational and systematic man's search for truth. Wendell Phillips said, "Most men see truth not with their eyes, but with their prejudices."

I have the feeling that I would like to psycho-analyze every person in the world. I would like to remove the "complexes," that like abnormal growths cover the eyes and obstruct the ears. Then such stray words as "sin"—"death"—"God"—"religion"—would not close tight the door of hearing and cause the listener to become deafened by the roar of unseen fears and prejudices. The right kind of psycho-analysis can educate the subconscious mind, can remove the cataracts of fear and superstition that blind the eyes of man and cut off his vision of life. The right kind of psycho-analysis can teach man to react constructively to life experience.

Education then is a needed remedy for a lack of altruism. Until knowledge and understanding take the place of ignor-



ance and prejudice the hardened arteries of man will resist the normal flow of blood-capital. The diseased and over-worked heart will be unable to send a normal supply of blood-currency to all parts of the body-politic.

If capital and labor are to be prevented from destroying the body of civilization, man must be educated concerning the needs of mankind, concerning the interdependence and oneness of mankind, concerning the love of mankind, concerning the need for an independent investigation of truth.

The first step toward a new social synthesis is a *change in the heart of man*. Universal education in the science of altruism is the first remedy for the economic disease of the body-politic.

The second remedy for suffering men is the *formation of laws* that will protect both capital and labor, and at the same time preserve the order and well being of the whole world.

How can Universal Peace be established?

We look about us for signs of a positive force, and we become conscious of countless efforts the world over to establish union, harmony, construction. The League of Nations, the World Court, the Interchurch Movement, the League for Peace and Freedom, the International Council of Women, an International Auxiliary Language are a few of the positive efforts toward construction.

These are all comparatively recent. But when we search carefully the library of the world we are amazed to discover that over seventy-five years ago the seed of a universal concept was definitely implanted in the human consciousness. The *Personification* of positive, constructive, universal love dwelt among men and radiated to all created beings his knowledge of all life.

In a Turkish prison, derided, persecuted and banished from the sight of men for forty years, Bahá'u'lláh, the Persian Seer, lived and radiated his Consciousness of Universal Love, Universal Harmony, Universal Peace to all the world.

By gladly sacrificing his earthly comfort he succeeded in implanting in the human consciousness a realization of the need and the possibility of Universal Peace.

Like a seed, that realization has grown throughout the world until today we can scarcely pick up a magazine, or newspaper, listen to a lecture, or read a book without gaining some idea that leads to a thought of Universal Peace. The seed that was planted seventy-five years ago is sending forth roots and branches and leaves. Ere long that seed shall have become a mighty tree that will cover the whole earth—for Universal Peace is growing nearer every day.

How can Universal Peace be realized?

By an inculcation in the consciousness of men of the Universal Principles that Bahá'u'lláh, the Great Physician of this Day, has contributed for the healing of the nations. The heart of man will then become so permeated by the love of peace that he will radiate that condition to the outside world. "All men will become as brothers." Almost automatically laws will be created and fulfilled that will make possible a permanent and enduring Peace of the World.

The earth will be covered by human beings who think in terms of one race—the human race. Millions of souls will recognize the brotherhood of man through the Fatherhood of God. Love and understanding will replace the hate and prejudice that accompanies ignorance. Knowledge, human and divine, is spreading through the human family. The governments of the world will all strive toward unity.

## IS DISARMAMENT POSSIBLE?

ALL the peoples of the world are beginning to feel an opposition to the burden of heavy armaments and of militarism. The idea of the limitation of armaments has been broached, and, in fact, treated by the great International Conference held in this country. The second Conference being planned for by the nations of the world is urged by this country and is quite certain to be held either in this country or in Geneva. It is plain, however, that the logical development of the idea of the limitation of armaments is toward the practical abolition of armaments, provided that all nations move simultaneously in this direction. It would be extremely unwise for any one nation to reduce its armaments to the vanishing point unless every other nation were doing the same thing. It is for this reason that those extreme lovers of peace who urge abolition of all armaments in their respective countries are viewed somewhat with alarm even by those who long for world peace, and are held to be somewhat unpatriotic. Their aim is noble, but the means perhaps unwise. The following statement of 'Abdu'l-Bahá, given in answer to inquiry by a prominent European concerning peace and war, makes very clear the situation here mentioned and the way in which disarmament must safely come about.—Editor.

"By a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. . . .

"When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and in-

terweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful, invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

"No, the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of peace must strive day and night so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of international peace be increased, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth. . . .

"Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions . . . thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God."

## THE GREAT GUIDANCE

THERE are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity.

One is the influence of civilization—that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of the lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

The other is the divine influence, the holy and spiritual revelations, which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity, and perpetual life. The fundamental basis thereof is the teachings and precepts of the prophets, the dictates and attraction of the conscience, which belong to the realm of morality. Like unto the lamp they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of God.

*But the advancement of civilization, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections, merciful qualities and sound morals; and the happiness of the human world, which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world, happiness is realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophes are involved.*

Now, when ye behold the order and regularity of countries, cities and villages, the attractive adornment, the delicacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the

cause of happiness and the development of the human world.

*Yet again, when ye glance over the inventions of infernal instruments of destruction, the creation of the forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof, unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and become joined to the spiritual states, the perfections of the kingdom of God and the divine bounties.*

Therefore this civilization and material development must be led by the Great Guidance; the mundane world must be made the place for the appearance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the (heavenly) assembly on the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization.

Praise be to God! For centuries and cycles the banner of civilization has been raised, the human world has day by day advanced and developed, the material world has flourished and outward perfections increased until now the world of human existence has attained great capacity for the spiritual teachings and divine summons. . . .

Know ye verily that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals. . . .

Today no power save the great power of the Word of God, which comprehends the realities of things, can gather together under the shade of the same tree, the minds and hearts of the world of humanity. It is the motive-power of all things; it is the mover of souls and the controller and governor of the human world.—From a Tablet of 'Abdu'l-Bahá to East and West. (STAR OF THE WEST, Vol. 6, p. 65.)



THE SCOPE of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of His Holiness Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Bahá'u'lláh the expression of their highest wish.

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AT PRESENT Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

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THERE MUST be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

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EVERY AGE requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family.

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THIS IS the Day in which war and contention shall be forgotten. This is the Day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century.

'Abdu'l-Bahá

## THE MOTHER'S PART IN PEACE

SHAHNAZ WAITE

A NEW dispensation, or cycle of time has dawned for humanity, and woman, ever the potential mother, shall arise from her long years of bondage and inferiority and take her place in the Divine Plan, in fact her position in the new age is pre-eminent.

*"THE most momentous question of this day is international peace and arbitration; and Universal Peace is impossible without universal suffrage. Children are educated by the women. The mother bears the troubles and anxieties of rearing the child; undergoes the ordeal of its birth and training. Therefore it is most difficult for mothers to send those upon whom they have lavished such love and care, to the battlefield. Consider, a son reared and trained twenty years by a devoted mother. What sleepless nights and restless, anxious days she has spent! Having brought him through dangers and difficulties to the age of maturity, how agonizing then to sacrifice him upon the battlefield! Therefore the mothers will not sanction war nor be satisfied with it. So it will come to pass that when women participate fully and equally in the affairs of the world, enter confidently and capably the great arena of laws and politics, war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt."*  
—'Abdu'l-Bahá.

Motherhood and womanhood are in reality one, for every true woman is a manifestation of the mother spirit, whether she is ever a physical mother or not. How often do we find in a home that some maiden aunt is far more a true mother to the children than she who bore them? The reality of motherhood is a state of spiritual consciousness and she who has attained to the highest station of motherhood embraces in her arms the whole world of humanity.

The dominant thought in the mind today is one of reverence and love directed from the child, old or young, to the mother, but I would bring to your attention another angle of the subject, i. e., that of the mother in her relation to the

child and the grave responsibility that is hers.

Prenatal influences, both mental and emotional, help to build up or weaken the characteristics of the little soul about to be launched upon the ocean of mortal life. The mother is the first educator of her child and the early impressions engraved upon its mind last throughout its entire life.

We are living in the days of the fulfillment of the wonderful prophecies given forth by our Lord Jesus Christ, when God's Kingdom shall be established here upon earth as it is in heaven, and it is the mother who can best help in the reconstruction of the world and in the establishment of Universal Peace. Today the power of Divine Love is working in and through her heart as never before.

When chaos reigned and all unformed was man,  
The great creative Fatherhood of God  
Proclaimed in mighty tones, "Let there be  
Light,"

And in that Light creation did appear.

Today a mental chaos doth prevail,

Man seeks as savage beast with brutal  
power

To kill and to destroy his brother man.

Hark! hark! another Voice must yet be  
heard

Above the chaos of the battlefields,

Above the wild delirium of war;

E'en through the heart of woman now it  
speaks

And shall be heard, the Mother-Voice  
Divine.

She who has borne in hours of untold  
pain,

Strong, manly sons, only to give them up,

To see them slain before her very eyes,

Amid the din of battle and its roar,

Its useless sacrifice of all she holds most  
dear,

To avarice—the hellish greed of man,

Her voice doth cry, and nations now must hear:

"Let war forever cease." The Voice that said,

"Let there be Light," hath rent the veil  
Of darkest night and cries, "LET  
THERE BE PEACE."

In mighty tones above earth's blood-stained sod,

High, clear, now speaks that MOTHER  
VOICE OF GOD.

As a follower of the Teachings of Bahá'u'llah, I would urge that the Basic Principles contained in these divine instructions, which are one with the divine teachings of Christ, but put in a more concrete and fuller form, applicable to the needs of our modern problems, be studied by all women that they may the better educate, first themselves and then their own, or others' children.

Each child should be taught by its mother the "oneness of the world of humanity," that biologically there is no difference in the blood of the different races; all are the children of the one God, therefore all racial prejudice, religious prejudice, and all barriers should be removed. The child of the past has had instilled into his consciousness from the first hours of comprehension, hatred and distrust for those of another race or religion. Mothers must teach their children that:

"God is one, all men are one,  
And faith is ever the same,  
That Love is still the nearest word  
To hint the nameless NAME;  
This is the creed of the East and West  
When you probe to the depths, my son,  
For the Word of the Lord is UNITY  
And the Will of the Lord shall be done;  
Hands may be black, white, yellow or  
brown,

But the hue of the HEART is one."

Another Bahá'í principle is Universal Education, an education not merely intellectual, but the unfoldment of the spiritual as well as the mental powers. The development of the intellect alone has reached a high degree in our present civilization and the great World War was

the outcome. The powers of mind used for destructive rather than constructive discoveries and human warfare, instead of human welfare, has been the aim of the nations. The ideals of education of the new dispensation include the heart as well as the head, man's spiritual nature as well as his mental.

Another Bahá'í principle is that every child—girl or boy—should be taught an art, craft, trade or profession, that it may have a practical means of earning a livelihood and take its place in the world as a useful citizen. It must be taught that "work is worship." When every girl has an independent means of earning her own living, she will not desecrate the marriage vows by marrying simply to be supported, and this will give to motherhood its sacred place.

Another Bahá'í principle is Universal Peace. It is the mother who should, above all others, lend her aid in the abolishment of war, for she ever pays the greatest toll. She should inculcate the divine principles of Peace in the heart of her child. To this end all the toys and playthings which enter the child's life should appeal to its creative powers—the aeroplanes, engines, steamers, beautifully decorated blocks with which to build houses, bridges, etc.; the arrangement of beautiful colors with crayons and all that causes the child to think along constructive lines, should be their means of entertainment. Eugene Field has written, "The little toy soldier is covered with rust." We wish that every little toy soldier might not only be covered with rust, but the sword and gun broken; the toy pistol and cannon, soldiers' suits and everything that bespeaks war and conflict, be relegated to the dump heap of past errors. Train the child's mind to think along the lines of peace, of love and kindly fellowship, that it may become one of the peacemakers of the earth. This is the mother's divine privilege. "The hand that rocks the cradle rules the world," if she will but realize it.

Another Bahá'í principle is the beauti-



ful equality of man and woman. They are the two wings of the soul of humanity, and each should be equally developed. A daughter should be taught by her mother the divinity of motherhood, and a son the sacredness of fatherhood. Children so taught will be better equipped to meet the problems which will later confront them in their lives.

And, above all, let mothers teach their children the divine value of true Spirituality and its practical application to every condition of life. Teach the child that it "profiteth a man naught if he gain the whole world and lose his own soul." And by spirituality I do not mean long-faced, gloomy, sanctimonious piety, but the realities of spirit, which are love, wisdom, knowledge, faith, joy, truthfulness, honor, kindness, mercy, cheer, and all the attributes of God, and these unified in the supreme attribute of SERVICE.

When 'Abdu'l-Bahá, the great Master of Unification, was asked by a certain person, "How shall I develop true spirituality?" he replied, "Characterize yourself with the attributes of God. This is the pathway of intimate approach." Again he said, "Cosmic Reality (which is pure spirituality) is unfolded in a soul in proportion as it functions in SERVICE. The power of the Holy Spirit is gained by serving others."

A child so taught will not only arise to call its mother blessed, but will be a priceless gift from her to the world of humanity.

It is a great privilege to live in these days of reconstruction, of the passing away of the old—old dogmas, creeds and intolerance—and the establishing of the new ideals of Universal Love, Brotherhood and Co-operation, a privilege which so few realize. A beautiful instance of full realization of the truth is one of the World War stories of a young Aus-

tralian soldier, unidentified, who died on the fields of Flanders. There was found in his pocket, written on a bit of paper, these illumined words, which bear a message of vital import to every mother in the world today:

"Ye who have faith to look with fearless eyes

Beyond the tragedy of a world at strife,  
And know that out of death and darkness  
shall arise

The dawn of ampler Life,

Rejoice! whatever anguish rend your  
hearts,

That God has given you this priceless  
dower,

To live in these great days and have your  
part

In Freedom's crowning hour;

That you may tell your sons who see the  
Light

High in the heavens, their heritage to  
take:

'I saw the powers of darkness put to  
flight,

I SAW THE MORNING BREAK.'

Oh, all ye women, mothers, sisters, daughters, wives—ARISE! and use your God-given powers to help free the world of all racial, religious and class prejudices, knowing that the Dawn of Love is breaking and in Its Light shall every shadow flee. The darkness of ignorance, superstition and misunderstanding shall forever pass away and we shall see each other, not through a glass darkly, but face to face and soul to soul, and enter into the Tent of UNITY in the Kingdom of God, the Kingdom of Glory, here on earth as it is in heaven, and in this Kingdom of high ideal, Motherhood shall ever be exalted and every day be "Mother's Day" in the hearts of her children, and she shall receive from their hands her everlasting diadem of reverence and love.

## Obedience to Government

WE HAVE commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this command which is the main cause for the security and tranquility of the world. They (Rulers) are day-springs of the power and dawning-places of the authority of God. We beg of God to assist them in that which is conducive to the peace of the servants \* \* \*

In every country or government where any of this community reside (the Bahá'ís) they must behave toward that government with faithfulness, trustfulness and truthfulness.

In this day it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people \* \* \*

O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds, and well approved and agreeable conduct.

This oppressed one hath forbidden the people of God to engage in strife and conflict, and summoned them to good deeds and to spiritual and pleasing morals.....We have forbidden all to work sedition and strife; and ordain that victory be gained only through commemoration and explanation.

*Excerpts from the Tablets of Bahá'u'lláh*

# World Peace *and the* World Court

ALFRED E. LUNT



Editor's Note: Mr. Alfred E. Lunt, the well known attorney of Boston, writes frequently on the economic and international phases of the Bahá'í Movement with which he has been connected for many years. In this article will be found a description of the plans for world peace as presented by Bahá'u'lláh, the Founder of the Bahá'í Movement, and which are ideal both in theory and feasibility for bringing about the actual practice of peace.



"Universal peace will raise its tent in the center of the earth, and the blessed tree of life will grow and spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb, the leopard and kid, the lion and the calf, will act toward each other with the most complete love, friendship, justice and equity. The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God."

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"America is a noble nation, a standard bearer of peace throughout the world, shedding her light to all regions. Other nations are not untrammelled and free of intrigues like the United States, and are unable to bring about Universal Peace. But America, thank God, is at peace with all the world, and is worthy of raising the flag of brotherhood and International Peace. When the summons to International Peace is raised by America, all the rest of the world will cry: 'Yes, we accept.' The nations of every clime will join in adopting the teachings of Bahá'u'lláh, revealed over fifty years ago. In His Epistles He asked the parliaments of the world to send their best and wisest men to an international World Parliament that should decide all questions between the peoples and establish peace . . . then we shall have the Parliament of man of which the poets have dreamed."

*'Abdu'l-Bahá,*

# WORLD PEACE AND THE WORLD COURT

ALFRED E. LUNT

A WISE old professor in a great American University one day asked his class "What is happiness?" A few eager scholars gave definitions, in one way or another based upon their temperamental concepts of that blessed state of being. Each referred to happiness as a definitely attainable end, something which was capable of realization by means of a conscious, deliberate selection by the individual. But the old man, rich in years and in spiritual experience, shook his head. "No, gentlemen," he said, "You will come to understand, after many attempts to attain happiness by direct means, how it ever eludes and baffles that kind of search. True happiness is too rare and exquisite a thing for this. Yet it is not a mirage, neither non-existent. Rather is it the by-product of action; a divine bounty bestowed by God upon the unexpectant soul. Have any of you ever started out upon a holiday saying to yourself, 'Today I am going to be happy, carefree, exultant'? And have you not invariably found that, through some strange mischance, some shadow descended to mar your desire? But on another occasion, without a thought of personal happiness, perhaps when engaged in the most arduous work, or having forgotten yourself completely in a task of service for others, that great gift filled your heart and the miracle was accomplished. From an unsearchable, mysterious source it seems to come, and no man can certify to the hour of its coming or its departure."

The "Most Great Peace," assured to humanity by Bahá'u'lláh in His writings, nearly seventy years ago, is another of the great age-old yearnings of mankind which, like happiness, relates to the spiritual consciousness of the individual and, consequently, to the race.

This great Peace, a spiritual bounty resembling true happiness, will be found, likewise, to be the by-product of action, appearing in the world through a combination of various elements of human service, which, in turn, form the point of attraction for the great gift of Peace. Our purpose is to show some of the major elements which, put into effect in the world of affairs, constitute this attraction, and that, among these, peace among the nations is but a single element which must be brought into combination with all the other essentials.

In its highest sense, the Most Great Peace is that "peace that passeth understanding" stored in the deepest reservoirs of the human heart and sending its warmth and its surging life to the uttermost parts of the being. It is the release of the divine energy and perfect existence which lies latent in the soul of humanity. It is consciously living in the divine unity; reconciliation with God, with the ever-present confirmations of the ideal world. A study of the Bahá'í foundational writings, and using for the moment the spiritual terminology of those writings, indicates that the Most Great Peace is identical with that state which is destined for mankind in the organization of the Kingdom of God. It is that consciousness which encircles man when the Love of God has at length found its way into the motives of human action; when the "baptism of the Holy Spirit," in the universal sense, is poured upon men; when, through the knowledge of the Divine purpose and qualities, a "cycle of radiance," an "age of mercy" dawns, and all things are renewed. Then, the nucleus of the new universal race has become the headstone of the temple, and humanity, like a newly born child opening its eyes to a new world, sees all things

with divine eyes. In this new and transcendant unity, wherein the ancient, racial and religious prejudices are swept away, as mists in the morning, a new order obtains in the affairs of the world. This ideal Peace is then seen to be synonymous with Happiness. This degree of Peace is not outward only, but consistently inward as well. Not only is the spirit of man resuscitated but the phenomenal world regenerated. As it is said—that although, through autocracy and despotism hitherto, it has been easy to gain control over the physical bodies, yet “to bring the spirits (the souls of men) within the bonds of serenity is a most arduous undertaking.” In other words, the Most Great Peace is the product of a “divine and holy potency” which was to be revealed to humanity in the promised Day of God. It is the summoning of the spirits of men to the government of the world through a new order, in which serenity obtains, and every lesser thing is subdued before the matchless power of a universal, spiritual accord extending to every part and member of the body politic.

It is well to have in mind this trace of the ideal Peace, even though in this paper we are dealing with the stern facts of the present day Peace problem, involved as it is with the questions of “balance of power,” “national sovereignties,” “religious and racial enmities,” and a more or less recalcitrant human nature. This is so, because, in the nature of things, the most beneficial Peace obtainable today will confer relief upon humanity precisely in proportion to the extent to which it reaches out to and embraces the conditions surrounding the ideal Peace, first mentioned. This is the standard, like the British Thermal Unit in engineering, measuring the degree of advancement, the progress toward a permanent World Peace.

This secondary degree of Peace, which appears to be the only achievement possible at the present hour of world history, is evidently that referred to by

Bahá'u'lláh in the Tablet to Queen Victoria of England, where, speaking to the “Assembly of Kings,” He said, “Having rejected this Most Great Peace it behooveth you to be at peace among yourselves; perchance your affairs may be improved thereby, and also the affairs of those who are under your shadow, to a certain extent.”

In the minds of many sincere advocates of World Peace, this peace of the nations, with its consequent lifting of the burden of heavy armaments, the reduction of war to a minimum, and the release of untold resources of man-power and economic values to their normal channels, is the ultimate goal of peace endeavor. There can be no dissent from the fact of the enormous step toward the new order which such a great achievement would secure. Through this victory, the ancient national habit of invoking military and naval power at the hasty behests of cabinets and ministries would wholly cease, and ambitious territorial aggrandizement by the most powerful nations become a thing of the past.

The greatest lesson of the war and the quasi peace that followed it has been the rude awakening of the nations to a consciousness of the weakness and instability of the ancient safeguards of public security. Prime ministers and cabinets, Parliaments and Congresses, kings and presidents alike were seen for the first time to be in the grasp of a power beyond their control. That power was the force of destruction, almost of decomposition itself, which had sprung from the blood of millions of men slain in their prime and their manhood, and from the oceans of tears and bitterness welling from the hearts of their wives and children. These unprecedented sacrifices were seen to have been made before an altar which gave back no recompense. The sacrifices were real but the nations that sat down at the table at Versailles found no commensurate rewards for these deeds of valor and heroism.

Hitherto, the masses, especially in Eu-



rope and Asia, had leaned upon the broad shoulders of their statesmen, confident that in the hour of trial their wisdom and their resourcefulness would suffice to protect the people from utter ruin. Until the maelstrom of the great war engulfed the world, this reliance seemed on the whole justified. But within and beneath that awful combat were hidden new standards of social and political relationships; like the promise of the rainbow after the storm, the divine destiny of humanity, heralded by the prophets of old, cast its brilliant ray through the smoke of battle, even penetrating the thick veils of hatred, and became reflected, even though dimly at first, in the consciousness of the multitude. Swift results ensued. Rulers and dynasties were laid low; prime ministers and erstwhile popular cabinet heads were dismissed. A revulsion of feeling swept through parliament chambers. New leaders appeared, new policies were declared; hardly a day went by without an international conference of selected groups of well known figures. How many well meant decisions found defeat, and how many proud ministers, whose mere word in the old days carried consternation in its wake, were humbled, as their plans came to naught! The economic forces of the whole earth were tied in triple knots of indescribable confusion; and through it all, stood out a profound distrust of the old landmarks. The halo of statesmanship was shattered, and the statesmen themselves found to be groping in the dark for the pathway of peace and national welfare. In the eyes of their nationals, these great men suddenly took on merely human proportions.

This condition, on the whole, still persists. This rude shaking of the uttermost foundations of the political state was inevitable. The deep ocean current of the Divine Will, which will not rest until all the lesser wills have been swallowed up within its vast bosom, is moving ever more powerfully in the destinies of

humanity. From its beneficent potency has already flowed the inspiration to a WORLD PEACE. Within it is contained the eternal truth that humanity is one, and that universal fellowship is the law of this new age. Countless pearls of great price are moving in that tide of divine love, among them the inculcation of that love, itself, through the power of reality (religion).

It follows that this budding consciousness which has rejected the old formulas will not in the ultimate sense accept anything save a world order in which these heavenly elements are both represented and dominant. Consequently, those statesmen who would leave their mark upon the edifice of human welfare, and would serve humanity best, will address themselves to the application of these reinforcing principles. It is certain that unexampled confirmations will attend such efforts. Although "the light shineth in darkness, and the darkness comprehendeth it not," its radiance will not be denied or "long eclipsed. The law of spiritual cause and effect is supreme, at the striking of the hour.

Humanity is at last setting itself to work in all earnestness to evolve organizations for the purpose of substituting reason and jurisdiction for war—the League of Nations, the Protocol and the World Court. It is no undue criticism of these organizations to say that necessarily being born in the period of stress and strain, in spite of the most lofty and noble aims toward peace, they have limitations and are at present but partial remedies. It is our purpose herein to elucidate the plan of Bahá'u'lláh for world peace, to show that it is—viewed from every aspect—the ideal remedy for war and the means to world peace.

For a universal devastating disease only a universal remedy can suffice. Some serious diseases appear only in close association with a general breakdown of the vital functions of the patient. It is, then, not enough to treat

symptoms only, or even purely intermediate causes. The patient will usually not survive unless the primal cause of the trouble is diagnosed and a powerful remedy given. This powerful remedy is not necessarily the one customarily administered by a so-called orthodox school of medicine. Had that kind of diagnosis been adequate, the patient should never have reached such a dangerous state. No, the unskillful physician is ever content to treat symptoms merely,—but the skilled physician rests not until he has traced the illness to its innermost citadel. There he uncovers the dread cause of the disease.

Are we at liberty to assume, without detailed proof, that humanity, in an inclusive sense, is today the prey of a disease incurable save through the application of a universal remedy? Certainly the facts warrant this assumption. If the more violent symptoms witnessed at the beginning and during the Great War have now somewhat abated, this does not prove that the patient is today truly convalescent. Unless the cause of that deadly campaign of self-slaughter has been ascertained by those in charge of the destinies of nations, the present period is one of exhaustion merely, awaiting the hour when that remote cause once again lays its heavy hand upon the sufferer.

Of this state and condition Bahá'u'lláh speaks in a wonderful passage (See Bahá'í Scriptures, P. 131).

"The pulse of the world is in the hand of the skillful physician. He diagnoses the disease and wisely prescribes the remedy. Every day has its own secret, and every tongue a melody. The illness of today has one cure and that of tomorrow another. Look ye upon this day, and consider, and discuss its needs. One sees that existence is afflicted with *innumerable* ailments, compelling it to lie upon the bed of suffering. Men who are intoxicated with the

wine of self-contemplation prevent the wise physician from reaching the patient. Thus they have caused themselves and the world to suffer. They know not the ailment nor recognize the remedy. They take the wrong for the right, the crooked for the straight, the enemy for the friend." . . . "Turn from the darkness of foreignness to the shining of the sun of unity. This is that which shall benefit the people of the world more than aught else. O, Friend! The tree of the Word has no better blossom, and the ocean of wisdom never shall have a brighter pearl than this" . . . "O, Friend! The tabernacle of oneness is raised, look not upon each other with the eye of strangeness. Ye are all the fruits of one tree and the leaves of one branch."

Although in this arresting passage Bahá'u'lláh does not define each of the "innumerable ailments" which have laid mankind upon the bed of disease, the attention is seized further on, by His use of the phrase "the eye of strangeness." In these four words, many ailments which we propose to show have held back the establishment of true civilization, are contained. In numerous other passages in the writings of Bahá'u'lláh, exact definition is given, but space at this time forbids quotation. All these elements of pathology originally declared by Bahá'u'lláh are, however, eloquently stated by 'Abdu'l-Bahá in a single Tablet, that to the Hague, dated December 17, 1919. (See Bahá'í Scriptures, P. 410.)

Succinctly stated, the Bahá'í outlook upon this problem is,—1st, that the question of Peace is a universal question, and is not solvable by any limited remedy; a comprehensive and universal elixir is required; 2nd, that the realization of Universal Peace is difficult and without the highest permanent results unless com-

bined with and supplemented by certain other teachings of a universal nature; 3rd, that these essential supplementary teachings must become understood and applied by mankind simultaneously with the extension of Universal Peace. Indeed, one might say that the inculcation of these supplementary teachings into the consciousness of humanity is the strong medicine first necessary to heal the patient in order that he may be prepared for and appreciate the blessings of Peace.

We return to the phrase, "eye of strangeness," and, in the light of the Bahá'í writings, endeavor to explain it. This phrase is suggestive. Aloofness, foreignness, outlandish, unfamiliar, alien, estrangement, prejudice are all wedded more or less closely to the idea. Contrasted are those great dynamic words—affinity, oneness, nearness, fellowship, solidarity, brotherhood.

Since we must deal with these contrasts, let the word "prejudice" be first or typically selected. This word, in the sense here applied, means an unwarranted, unfounded or ignorant bias or viewpoint; hasty and incorrect notions; to damage or do harm to a person or group.

The Bahá'í teachings affirm with the most profound emphasis that the edifice of humanity is destroyed and subjected to the greatest humiliation and degradation by no less than five outstanding prejudices. These are religious, racial, political, economic and patriotic.

These prejudices go to the root of the problem, and when ascertained and classified in all their ugliness, are the root causes of most of the "innumerable ailments" afflicting humanity. These prejudices are the bastard children of the world of nature, proceeding from the darkness of that world, and first cousins to the natural law of the survival of the fittest. From them have flowed, throughout untold ages, bloodthirstiness and rapacity, tyranny and all forms of cruelty

upon the children of men. Inasmuch as the struggle for existence is the greatest law of the world of nature, mankind, linked to that world almost by bonds of steel, breakable only through a voluntary choice of the divine education of the prophets and the "acquisition of the morals of the Kingdom," has shown forth these natural qualities whenever the thin veneer of civilization has been strained.

While in the three realms of nature below man, mineral, vegetable and animal, these manifestations of cruelty are not reprehensible, since, as the Bahá'í foundational writings point out, "nature is unaware of God, the Almighty," yet in man is a capacity to see with divine eyes and to know the truth. Consequently, a degree of responsibility has been decreed for him, and a promise given that in the Day of God he would be delivered from these superstitions.

We would not pass lightly over those countless deeds of heroism, of self-sacrifice, and patient long-suffering characterizing the lives of uncounted multitudes in every cycle of human progress. We only say that invariably these transformations in human character are directly traceable to the appearance of the divine teachers and educators of humanity from age to age, and to the revelation of the Holy Books held sacred by all humankind.

In order to connect inseparably these various forms of prejudice with the subject of Universal Peace, it is confidently submitted that no war during the entire period of recorded history—say 6,000 years—has been waged which did not have its source in some one or more of these five kinds of prejudice.

### THE RELIGIOUS PREJUDICE. . .

It is unnecessary to demonstrate by proof the outstanding instances of sanguinary wars carried on in the name of God since the days of Cain. In most cases, a people believing themselves divinely chosen,



and that their neighbors of a different faith were cursed and infidel, became self-seeking instruments of what they conceived to be the divine vengeance, visiting torment and death upon them whom they viewed with "the eye of strangeness." If it be said that these bloodthirsty acts were exigencies of the time, it is nevertheless a fact that this habit has continued up to comparatively recent times and was not confined to Asia or the Orient. The Thirty Years War, the Inquisition, the persecution of the Jewish race, the Massacre of St. Bartholomew, and other more recent events are all instances more or less closely related to this form of prejudice. On the book of Bahá'í history as recently as the 19th century, 20,000 names are enrolled of Bahá'í men, women and children martyred and tortured to death solely because of their religious faith. Under such circumstances it is natural to ask,—“Where, in the League Covenant, where in the Protocol is a recognition of this potent source of human slaughter?”

In this dawn of a new consciousness for humanity, Bahá'u'lláh has said that if religion becomes the cause of disunion, hatred and division, then irreligion is better. In other words, religion was created for love and fellowship; it is that Reality in the human heart that brings it into harmony with the divine unity, and, as such, has essential connection with the realities of all things. As it is said, since Reality is single and not multiple, religion likewise is one and indivisible. But since prejudice applies an unsound and false yard-stick to this reality, imagining religion to be divisible, grouping humanity in terms of “elect” and “infidel,” “chosen” and “accursed,”—this warfare has resulted. All this being true, Universal Religion is evidently an essential necessity to the foundation of the Palace of Peace. This water, alone, will quench the fire of religious hatred and superstition.

THE RACIAL PREJUDICE. . . On this point, we proceed from the premise that the tree of humanity is one, and therefore no ground for prejudice can rightly exist. There is a sublime wisdom in that utterance of Bahá'u'lláh:

“In former ages it has been said: ‘To love one’s native land is faith.’ But the Tongue of Grandeur hath said in the Day of Manifestation: ‘Glory is not his who loves his native land, glory is his who loves his kind.’”

and also:

“Consort with all religions in joy and fragrance . . . and render justice in affairs . . . for association is always conducive to union and harmony, and union and harmony are the cause of the *order of the World and the Life of the Nations.*”

“O ye wise men among nations! Turn your eyes away from foreignness and gaze unto oneness, and hold fast unto the means which produce tranquillity and security for the people of the whole world. *This span-wide world is but one region and one native land.*” (Italics ours.)

Is it possible to adduce any sound reasoning to refute this universal voice? Countless witnesses arise in affirmation of this blessed truth. Science, in the field of anthropological and archaeological research, brings stronger and stronger evidences of the essential biological and historical oneness of the entire human race. Every sacred Book of the world openly declares this essential brotherhood as one of the signs of the coming new age. The oneness of the world of humanity is one of the greatest of the Bahá'í principles. Its recognition as a fact by the nations in council, or in the Court Chamber, is an evident supplement to the safeguards of Peace.

Differences in tongue, differences in physiognomy, differences in color, differences in custom,—these are the chief elements building Racial Prejudice.

In the sight of God, however, there is no difference. 'Abdu'l-Bahá says: "Why should man invent such a prejudice? All races, tribes, sects and classes share equally in the bounty of their Heavenly Father. The only real difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches; there are others who shine as stars in the sky of humanity. The lovers of mankind—these are the superior men, of whatever nation, creed or color they may be."

Curiously enough, this prejudice is not found in the animal world. Among animals, outside of the ferocious and carnivorous groups, perfect and harmonious association exists. The same species, regardless of color differences, know no distinction. The racial prejudice, therefore, is a superstition of man, referable to other remote causes, and constituting a complete reversion of the Divine policy. That policy is a policy of kindness to all the sheep of the Great Shepherd; a policy showering the bounties of heaven upon all races, making no distinction of individuals. It is a policy of training, providing for and protecting all; in other words, because divine it must function universally. This universal remedy, then, must find adoption by every enlightened nation.

This aversion to man by man is a product of the lowest reaches of the world of nature. It must be energetically combated by the leaders of public opinion. President Coolidge, in his recent Omaha address, made a noble plea for greater tolerance among races and groups, and thus sounded a universal note which echoed over the whole earth. The new consciousness within humanity has progressed to a point where it responds in an ever-increasing volume to such appeals.

Former Kaiser Wilhelm and various widely read magazine writers have recently issued solemn warnings to the white race to prepare against a challenge

for supremacy from the nations of color. This challenge they regard as inevitable. Although it is not the purpose of this article to enter into dispute with any school of thought, it can nevertheless be said that should such a conflict come it will be because one or both of these great groups of humanity have surrendered again to the slavery of superstition embodied in the old order; to the prejudice that mankind is essentially a divided species and not a unit; and that it is possible and desirable in this century for a member or part of an organism, created in unity and proceeding from one root, to injure or destroy another part of the same organism without visiting upon itself the pains and penalties of at least partial self-destruction.

The Racial Prejudice is the "eye of strangeness," and the glance of strangeness contains deadly possibilities. Like all prejudices, it is based upon a non-existent supposition. In and underneath the variant customs, colors and features of the tribes of men, vibrates a common consciousness, live the same aspirations, hopes, fears and sorrows. No unbiased world-wide traveller, studying the various peoples, has returned to his native land without testifying to the lovable qualities of each race, and to his feeling of oneness with them. This prejudice, then, is the child of ignorance and fear, dominant traits of the purely natural world. Viewing humanity as divided, it can only be destroyed by the bright ray of universal solidarity. This deadly and devastating disease is that virulent poison that has done almost more than anything else to lay mankind well-nigh upon its death-bed. To eliminate it forever by teaching the divine truth of the Oneness of Humanity, is one of the greatest Bahá'í purposes. This prime, supplementary remedy must, therefore, be understood and applied by the Nations in Council. It is additional and basic to the present Preamble of the League of Nations, which deals with sovereignties and national governments. The domain of the

heart and spirit of man must yet be entered.

#### A UNIVERSAL LANGUAGE. . .

It is specially appropriate to follow the comment upon the Racial Prejudice with the constructive note of a universal language. They are intimately allied. The greatest contributor to the doctrine of separateness is the differentiation of tongues. This evil result of the effort to build the Tower of Babel presumably is wiped out when the Tower itself falls. And since this is the time when that vain attempt to know God in ways contrary to His command is overthrown, the babel of tongues is destined to pass. A Universal Language to be learned by all peoples, in addition to their own native tongue, is consequently another important supplement to World Peace. If we cannot penetrate into the minds of people through the twin gateways of ear and speech, their thoughts remain hidden and mysterious. This is the beginning of fear, and upon this fear is erected the racial prejudice. Consequently, the Bahá'í plan for Peace contains this indispensable element, which is greatly needed as another additional chamber in the Dwelling of Peace.

#### THE PATRIOTIC PREJUDICE. . .

This, also, is allied to the racial prejudice. The true motherland or fatherland is, in the ultimate sense, the whole "span-wide" world. Were this not so, expressions such as "the Fatherhood of God and the brotherhood of man" would be empty phrases. As above quoted, Bahá'u'lláh defines "this span-wide world" as the "one native land." Then, the true patriotism, which really means love and constancy to the real fatherland, must necessarily show the utmost solicitude for the welfare of all peoples, respective parts of the world's great citizenship. Traces of this attitude appear in the language of the Protocol.

This patriotism, although inclusive and tending to eliminate purely imaginary or

war-provoking boundaries and frontiers, recognizes, in its turn, the integrity of any and all its lesser divisions. Foremost among these is the highest expression of patriotism in and to one's country. Loyalty and obedience to the government of his State is enjoined upon every citizen by Baha'u'llah. In the book, "Mysterious Forces of Civilization" (pp. 134-140), 'Abdu'l-Bahá states as one of the necessary factors, in the Treaty of Union of the States of the World, that in such a Treaty "the limits of the borders and boundaries of every state should be fixed—likewise questions of national honor and property." The ruling power of every country, whether republican or monarchical, is conceived to be a sign of the divine sovereignty. Obedience to government, therefore, is a recognition of the King or Kings.

True national Patriotism, therefore, suffers no impairment from the building of world patriotism. Foreign Minister Briand, of the Republic of France, in that clear vision which sometimes follows a great deed, said, after the signing of the Security Pact at Locarno, "This is the beginning of a United States of Europe." Such an extension of the patriotic idea to Europe, long the greatest war-breeding division of the human race, would be a genuine flash of the universal consciousness. The integrity of States would find protection, but the domineering kind of patriotism, mistakenly so-called, would pass into its long deferred oblivion. That prejudicial type of patriotism, egotistically exalting some particular "native-land" over the destinies of other self-governing nations through conquest and the mere imposition of might, has no further part in the annals of human affairs. This is the type of aggression against which every lover of peace, whose thoughts have so far found expression in the League Covenant or the Protocol, has mainly contended.

The patriotic prejudice, therefore, is, first of all, an attitude of the nation itself. It endeavors to accomplish for the sov-



foreign state what the racial prejudice would do for a particular race, i. e., put into effect an assumed superiority which its governing class has built up in the national consciousness through an inculcation of that prejudice into the minds of the people, and to apply this superiority through the medium of heavy armament. 'Abdu'l-Bahá defines this kind of prejudice by saying, "If this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. . . . For a few days we live on this earth and eventually we are buried in it—it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it. God is not pleased with such conduct, nor would any sane man approve of it." (See Tablet to the Hague.)

#### THE POLITICAL PREJUDICE—

Whenever, in a political system in a given country, group or party action becomes so acute as to create hatred, violence and abusive attack, party divisions tend to become static, and the welfare of minorities tends to be lost sight of in the murky cloud of political animosity. Meritorious measures, greatly needed, are defeated or stubbornly opposed and amended merely because they emanate from a hostile group. While the clash of differing opinion is often essential to produce the spark of truth, the absence of open-mindedness in any contributor to the discussion checks the flow of the highest wisdom and guidance. The well-being of a country suffers deeply from applying this limited standard to national legislation.

The party system, up to now, has justified its existence as a means of shaping responsibility for the processes of government by the majority. When, however, it fails in this to a point where a coalition of various minority parties are required in order that a responsible

majority may be assured, the party system has lost its principal reason for existence. Coalition governments have now for a considerable time been the rule rather than the exception among many of the European nations. The lack of decisive party majorities in the United States has at various times in the last decade built up situations of exceeding embarrassment. Blocs have appeared within the majority party since 1920, frequently compelling abrupt changes in party policy, or the alignment of the bloc with the minority.

These indications of widespread dissatisfaction with the idea of an inflexible majority group holding the reins of party discipline over the consultative process in legislation, may be traced, in part at least, to the growing tendency toward independent thought and investigation; to the breakdown of distinctive party principles in the sense formerly witnessed, where two outstanding and differentiated political schools of thought contended against each other; and the evident purpose to exalt the man, or candidate, above his party, on the basis of his believed superior qualities of service. Unnatural and wholly inconsistent political alliances, based upon an historic attitude toward one phase or another of certain problems—national or international—very clearly indicate that party groupings are fortuitously based very often upon time-worn traditions rather than sound principle. We hear frequent prophecies of a discarding of the old parties and a new grouping based upon the liberal, or radical, as contrasted with the conservative tendencies. This is often called, especially in Europe, the parties of the left and right.

But the question is, whether such an innovation (in these countries where this alignment has not yet been made), would produce any amelioration of the political prejudice. Consideration should be given rather to such innovations in the entire political outlook, as would re-

sult in the creation of new qualifications for public office, setting aside the kind of label or party name a candidate is known by, and requiring, instead, the qualifications of capacity, insight and adherence to the new standards of political service.

We recognize, wholly, that the type of men and women elected to office almost invariably conforms to the average standards of the electorate. But, as has been elsewhere stated, many political leaders of the day do not sense the growth in the capacity among the masses for a higher standard than hitherto, which only needs leadership, guidance and inspiration to bring forth.

Two great offerings to this problem are found in the Bahá'í teachings: 1st, Consultation; 2nd, Kindness. Consultation means the free, even, vigorous expression of opinion, a listening ear for a better opinion from another, and a serene spirit. This standard of legislative discussion, plus Kindness, would re-create the entire political atmosphere of legislative halls.

With these two great principles in effect, measures would receive the combined wisdom of the entire elected body, without the drawing of imaginary party lines. The electorate would choose its representatives according to universal rather than limited qualifications, and the field of true national service in the halls of Congress and Parliament would be transformed into an arena of essential harmony. The animosities of party strife would be obliterated.

#### THE ECONOMIC PREJUDICE.

... This is a fruitful source of disorder, and has frequently affected the main-springs of action in precipitating international quarrels. World markets for raw materials, as also for manufactured articles, often present a field of such intensive competition as to awaken national enmities. The subject is too vastly complex to be adequately treated in this survey. The problem of immigration, as also

the tariff, is intimately connected with this question, and, being questions of domestic jurisdiction, are not easily solvable by any general rule. As in the field of national industry, cooperation contains many elements of helpfulness, so in the international field of economic distribution cooperation to the extent of maintaining the open door, through which trade shall find its deserved channels on merit alone, presents many as yet untried possibilities. The spirit of accord must be invoked and will point the way.

Among the essential Bahá'í principles, the economic question is definitely emphasized, and a solution worked out along the path of moderation. No distress to society can follow the application of this principle, which rejects the theory of communistic control as incompatible with certain inherent and innate elements in the individual. The law of variant capacities is neither inherited nor acquired after birth. These are innate distinctions, again and again found in contrast in children of the same parents. The grades and degrees of society are, or should be, built upon these differing capacities (fostering their free development and expression), and no common or equalizing level can be imposed by legislation or form of government, with any hope of practical or permanent success. Therefore, it is impossible that the means of production and distribution, and the power over individual initiative and incentive shall be controlled by the State.

But the teaching of Bahá'u'lláh, here, as in all the Bahá'í principles, emphasizes the middle-ground. Through a universally applied provision—based upon the spiritual principle that “man should not prefer himself to others, but rather should sacrifice his life and property for others”—the extremes of riches and poverty are neutralized. A universal contribution (comparable to the income tax, or the tithing system), by all classes whose income is in excess of a fair estimate of living expenses (according to their economic station in life), will be applied

to the needs of the poor and unfortunate, through elected Trustees in each community. This system will be based upon the inherent right to the necessities of life, as contrasted with the idea of charity or doles. Nevertheless, since justice is moving in this arrangement, the major percentage of every man's income is his own.

The lofty and basic principle stated as the foundation upon which this solution rests, is, after all, but a present-day application of the Sermon on the Mount. These ideal expressions, so long deemed to be highly impracticable, will be found capable of a just and practical application. Of this Bahá'u'lláh says: "Let the rich learn the midnight sighing of the poor, lest negligence destroy them and they be deprived of their portion of the tree of wealth." (Hidden Words.)

In short, the relations of capital and labor, wealth and poverty, and the fundamental security of the economic bulwarks of humanity are close to the heart of the problem of Peace, and although less amenable to international action than some other Peace aspects, come to a considerable extent within its jurisdiction. It is certain that Peace cannot confer its real benefits upon a world in which multitudes of people are destitute without fault on their part.

The Economic Prejudice, which today oppresses humanity through the failure to recognize the principle of brotherhood and right in industry, is contributed to alike by both capital and labor. Legislation based upon unsound economic theories, even when brought forward by well-intentioned friends of labor, is capable of vast harm to industry. Withholding one's best effort in the ranks of labor is a violation of the social contract. Every form of warfare between the two classes (capital and labor) is an attack upon organized society. The indivisible bond between employer and employed must receive more attention. Through profit-sharing in industry, the four walls of every factory will enclose the solution

of most labor problems, and the common interest of worker and owner in the success of the business bind them closer and closer together. Strikes and industrial warfare lose their temptation in the face of a compact group of people bound together by the bond of a mutual interest. A world-wide education must be undertaken, in order that the "class struggle" may be seen in its true colors, as a relic of the old order, an appeal to division and discord, and a rejection of the spirit of the age. A universal principle is required for this common problem of all humanity.

Besides these antidotes for the ingrained forms of prejudice, other competent and salutary teachings are found in the Bahá'í writings contributing powerfully to the peace of society. But, in a limited article, these can be only referred to. Some of these are: 1. The *unity of men and women*, each a wing of the bird of humanity. "Should one wing remain weak, flight is impossible. Not until the world of woman becomes equal to the world of man in the acquisition of virtues and perfections, can success and prosperity be attained." ('Abdu'l-Bahá—Hague Tablet.) 2. *Man's freedom* . . . "that through the Ideal Power he should be emancipated and free from the captivity of the *world of nature* . . . as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the *supreme affliction*." ('Abdu'l-Bahá—Hague Tablet.) (Italics ours.) 3. *That Religion Is a Mighty Bulwark*. . . "If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset. . . . The religion of God prevents both the manifest and concealed crime, trains man, educates morals, compels the adoption of virtues, and is the all-inclusive power which guarantees the felicity of the world of mankind. *But by religion is meant that which is ascertained by investigation and not that based on mere imitation; the*



*foundation of divine religions and not human imitations."* ('Abdu'l-Bahá—Hague Tablet.) 4. *The felicity of Mankind* is not attainable until Material Civilization becomes combined with Divine Civilization. . . . "Material civilization is like a globe of glass. Divine civilization is the light itself, and the glass without the light is dark. . . . The world of mankind is in need of the breaths of the Holy Spirit." ('Abdu'l-Bahá—Hague Tablet.)

It is a trite saying, a convenient and not easily answered excuse, that this great advancement in consciousness and conduct is impossible because of "human nature." But evolutionists (or believers in human evolution), cannot consistently claim this, neither the people of faith (in the recorded Sacred Books). The great advance toward World Peace, even at this hour, proves that nothing is impossible to man. These new powers, these transformations in character, were assured to the race, when the hour struck for the new order.

This emancipation from the old bondage is confirmed, according to the Bahá'í teachings, by Bahá'u'lláh, whose declarations, nearly 70 years ago, of these dynamic principles included many which have since been adopted by the most civilized nations. The equality of men and women, the oneness of science and religion, the universal language, the unity of the Sacred Books of the world, the oneness of humanity—what marvelous acceptance have these new laws already found! And if these are now proved to be possible, practicable, and conferring far-reaching benefits upon the race, shall we say that the other teachings are impossible of attainment? The divine remedy for human ills is complete and indivisible. It is a seed that fully fructifies—not forced upon unwilling humanity, but sown in the day of a corresponding capacity in man to comprehend and appropriate it.

These universal remedies, therefore, are part and parcel of the structure of World Peace.

*Supreme  
Tribunal of  
Bahá'u'lláh*

One of the laws of Bahá'u'lláh for the establishment of Universal Peace provides for the organization of a Supreme International Tribunal. Bahá'u'lláh, the Founder of the Bahá'í Movement for universal brotherhood and peace, laid down this law over sixty years ago. This Teaching is explained in the following statement of his son, 'Abdu'l-Bahá:

"Yea, the true civilization will raise its banner in the center of the world when some noble rulers of high ambitions, the bright suns of the world of humanitarian enthusiasms, shall, for the good and happiness of all the human race, step forth with firm resolution and keen strength of mind and hold a conference on the question of universal peace; when, keeping fast hold of the means of enforcing their views, they shall establish a union of the states of the world, and conclude a definite treaty and strict alliance between them upon conditions not to be evaded. When the whole human race has been consulted through their representatives and invited to corroborate this treaty, which verily would be a treaty of universal peace and would be accounted sacred by all the peoples of the earth, it would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure. . . . And again he has said: "A Supreme Tribunal shall be established by the peoples and governments of every nation, composed of members elected from each country and government. The members of this great council shall assemble in unity. All disputes of an international character shall be submitted to this court, its work being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this Tribunal would be to prevent war." 'Abdu'l-Bahá further goes on to say in elucidation of the principles laid down by Bahá'u'lláh: "By a general agreement all the governments of the world must disarm simultaneously. It

will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject, so that they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget other nations will be forced into this crazed competition through their natural and supposed interests."

In his book, "Mysterious Forces of Civilization," 'Abdu'l-Baha gives a definite description of the way in which this world organization can be accomplished:

"In such a Universal Treaty the limits of the borders and boundaries of every state should be fixed, and the customs and laws of every government; all the agreements and affairs of state and arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, because if in the case of any state there were to be an increase in the preparation for war, it would be a cause for alarm to the other states. The bases of this powerful alliance should be so fixed that, if one of the states afterwards broke any of the articles of it, the rest of the nations of the world would rise up and reduce it to submission. Yea, the whole human race would band its forces together to overthrow that government.

"If so great a remedy should be applied to the sick body of the world, it would certainly be the means of continually and permanently healing its illness by the inculcation of universal moderation."

Therefore, it would seem that the establishment of an arbitral Court of Justice, a supreme Tribunal endowed through a universal accord with the jurisdictional power to hear and finally decide all vexed international questions arising between any and all nations, is the supreme task challenging the world today.

*A World Court  
with  
Compulsory  
Jurisdiction* With a Permanent Court possessing all needful powers, what use exists for the arbitral measures by the

Council of the League of Nations for its unanimous vote, for its dominant control of the countless affairs now entrusted to it? The answer to the ever-threatening menace of war, which in spite of the barriers reared up by the League Covenant may nevertheless occur, as we have seen, is to endow the World Court with compulsory jurisdiction over all fairly international questions and disputes. In other words, for all nations to show forth the spirit of faith and, if necessary, of sacrifice, indicated by those sixteen nations—including, be it said to her glory, the great Republic of France—who signed the Protocol for International Security. Had the Protocol found acceptance by a majority of the members of the Council, and thus made possible the International Conference on Disarmament, automatically bringing the Protocol into full effect, a different outlook, or at least a long intermediate step might be presented for consideration. But the best opinion in Europe today is that the Protocol may never take effect as planned.

In making these suggestions toward a solution of the present international situation, it should be understood that they are the views of the writer only, gained, to be sure, from a study of the Bahá'í writings, and world conditions generally, but not, so far as known, as yet definitely applied to the particular problems presented by the current developments within the League at this hour.

Nevertheless, ample authority exists for placing the World Court in the forefront as the common denominator of lasting Peace. (See Paris Talks of 'Abdu'l-Bahá, 1911, p. 145; Letter to Secretary of the Mohonk Conference on International Arbitration, August, 1911, published in "Bahá'u'lláh and the New Era," by J. E. Esslemont, p. 147.)

*Union of  
States of the  
World*

Thus we see that a union of the States of the World is an essential element in the program for World Peace. Such a union must necessarily precede the establishment of a judicial representative body. Such a union, ultimately composed of all nations, must obviously be made, in order that a universal treaty or compact of Peace be determined, accepted by all. But there is no rigidity about such a requirement. It is conceivable that even a limited number of nations could meet, agree upon a treaty comprehending acceptable and universal provisions, and then throw open the books of ratification to all other States. And this, in one sense, is exactly what was done in the formation of the League of Nations. The League having been formed, certain of the remaining family of nations were invited to join.

*The Council  
and the  
Judicial  
Function*

But, in the Covenant itself, perhaps necessarily so, owing to the then difficult surrounding conditions, a limited number of nations, great in power and sovereignty, were placed in the executive station. The legislative function was likewise divided between two bodies, the Assembly and the Council, and although concurrent action was mainly required, certain distinct powers of a sweeping character were reserved to the Council. Although this has been called a super-state, its primary object was Peace, and merely technical faults should be overlooked, in view of the exigencies surrounding its creation. But can we technically dismiss the fact that the Council, even today, shares a large measure of judicial power with the World Court? This divided jurisdiction over so important a function, greatly weakens the Court. The findings, reports and the discretionary proposals of the Council, provided for in various clauses of the Covenant (see *supra*), all partake, more or less, of the nature of judicial decrees. The Council, today, through the mixed

jurisdiction conferred upon it, is an impenetrable barrier to the freedom and universal jurisdiction of the Permanent Court.

Therefore, the question recurs, why this duplication of function and machinery, and this unnecessary challenge to the spirit of democracy by a body (the Council), plainly unrepresentative of all the nations, if the purpose of the League can more logically be attained by a World Court intimately related to the whole body of mankind, through putting into effect a practicable method of representative choice of its Judges?

*Plan for the  
Universal  
Treaty*

Let us assume for the moment that the Assembly, already comprising, on July 1, 1925, fifty-five (55) Nations, leaving but nine (9) States unattached, may well be considered to be the body of nations competent to enter into a universal treaty. There can be little doubt that a treaty properly and wisely safeguarded, and eliminating the idea of a select Executive body, would attract the adherence of all these nine States, including the great American Republic. At least, many valid and persistent objections thus far registered against the present Covenant by patriotic and upright Americans, would be withdrawn with the disappearance of the towering structure of the super-state, even though its proportions have been magnified quite beyond their reality.

Such a gathering of States could well combine all its functions within itself. Its main purpose would be, 1st, the solution of the question of the reduction of armaments, which reduction must be simultaneous by all governments, in order to be safe and effective. 2nd. The drawing up and passage—to take effect after the reduction of armaments was actually made—of a thorough going World Court Statute, providing therein, as a matter of international legislation, for all powers and jurisdiction necessary to make of the Court a body expressive of the power and authority of a united world. For



instance, 3rd, defining to the Court the scope of any sanctions, penalties or enforcements it must apply to an aggressor nation, and determining the conditions under which that unenviable status can arise. Many of the present provisions of the Covenant and Protocol would be found splendidly adaptable to any restate-ment found desirable in framing the new Treaty.

In other words, the Supreme Tribunal, created by and representative of all the nations, would hold in its hands all functions necessary to apply the constructive clauses of the Treaty.

This Treaty would further, 4th, register and ratify all lesser treaties and com-pacts already made between individual governments, which were not incom-patible with the new Treaty. It would, 5th, in the process of determining the reduction of armaments, fix through agreement the size and kind of armament to be retained by each government. It would, 6th, unequivocally provide for the enforcement of penalties upon any ag-gressor State found by the Court to have broken any of the substantive Articles of the Treaty. It would, 7th, in accordance with an understanding of the customs and international affairs of each nation, de-fine international boundaries, safeguard questions of national honor and prop-erty, and protect the vital interests of each State with a common solicitude. It would, 8th, permanently and unshake-ably establish its Supreme Tribunal pro-viding for its election in such manner as to make it truly representative of all mankind. All decisions, decrees and findings would proceed from that body—and the penalties of enforcement, when necessary.

Having determined these world-em-bracing questions, this union of the States of the World could dissolve, subject to re-convention whenever necessary—thus removing from world affairs, except as required from time to time, the constant presence of an international treaty-making body. Business and commerce, as well as political relations between

States, thrive best when given the right of way, without constant paternalistic supervision by governing bodies. This is true internationally as well as nationally. This also allows for the extension of the bonds of social and spiritual unity be-tween the States, by their own initiative action.

*The Present  
Assembly as a  
Nucleus  
of Union*

Now, the present Assembly, as a body, has shown a spirit of mutuality and in-terdependence. No ready objection can be found to the Assem-bly's becoming the nucleus of this new and comprehensive union. Before en-tering into its session, it should make every possible effort to secure the pres-ence of the United States, and the other States now outside the Covenant. With-out America fully functioning, an enor-mous spiritual impetus is lost. The real spirit of America is the spirit of Peace. (See opening Paragraphs of this Arti-cle.) Under this plan, the functions of the Council would be radically amended, and there seems no valid reason why its independent existence need be perpetu-ated. As it stands, it makes of the League an international dualism.

Each and every State must voluntarily and freely, without coercion, enter into this universal agreement. The justice of its (the Treaty's) provisions will deter-mine the degree of adherence. Amend-ments of the compact should be permitted only by a three-fourths majority, or greater.

There is left only a consideration of the means by which the Supreme Tribunal or World Court shall be selected, so that its personnel will invite confidence. This method of selection is stated in the Bahá'í writings, and will be found to be moder-ate in spirit, even as it is universal in ap-plication.

*A Universal  
Plan for the  
Election of the  
World Court*

The method of selection is upon the principle of choos-ing "the elect from the elect." The legislative body (evidently the Congress or lower House) of each nation and State elects from its

nationals certain persons, the number of which is to be based upon the number of inhabitants of that land. The unit of choice should be relatively great, say, two or three to a country of ordinary proportions. These men should possess supreme qualifications in the realm of mind and spirit, well informed in the field of international law and the relations between governments, and *aware of the essential needs* of present day humanity. If that country has an Upper House in its system of government (Senate, House of Lords, etc.) that House must exercise the power of confirmation over the nominees. The Cabinet, or ministry, possesses and must use the like power of confirmation. Finally, the Executive power, the President or Monarch, must approve. Thus these nominees must run the gauntlet of every responsible national body and authority before they can emerge as finally selected. Such a group would, so far as humanly possible, truly represent the entire body of the electorate in that country.

*The Elect of the Elect* But the collective, world-wide body so chosen would be too ponderous, too large, to act as a Court. These men, thus far, are the elect ones of the world. These elect, now, proceed to elect the World Court from their own number. The solemnity, the exalted atmosphere that is ever found in a gathering of many nationals from every corner of the earth, will assuredly mark that great gathering

—for mankind is functioning through its chosen ones.

The number of the Court Judges will already have been fixed by the Universal Treaty, as well as this method of choice. When a Tribunal, so elected, applies the judicial function to the great problems of Peace, a universal respect and obedience will be evidenced. Compulsory jurisdiction seated in that body contains no menace to any righteous nation.

AT THE OUTSET, the example of Happiness was given. We have endeavored to show that real Peace, too, will come as the by-product of the union of certain elements within the body of mankind. Much of the old consciousness must be relinquished, much of the new consciousness taken on. The deeds of international righteousness which will follow will usher in the era of the oneness of mankind.

On the deserts of Egypt, that mystic figure called the Sphinx rears its head. Recently, it has been found to be weakened, through the long centuries, and must fall unless restored. The name, Sphinx, is said to come from certain Egyptian hieroglyphics meaning "stranger." The cold, inscrutable features of that great image typify aloofness and foreignness. The day of the Sphinx is ended; let it fall. The "eye of strangeness" shall no longer chill the heart of humanity. Let new edifices be raised in the name of brotherhood and fellowship!

---

"FROM NOW on lesser and lesser will be the magic spell of war; greater and greater will be the influence of peace. The day is coming when the dove of peace shall reign over all the continents, the laws of peace shall rule all the nations, and the resources of war will be expended on that which will be conducive to the spiritualization of mankind.

"THE LAW of peace has come to stay. We are living in the radiant age of peace. The angels of peace are hovering above our heads. We are daily advancing in the path of peace. The army of peace is being recruited from among all nations and peoples. Let the peacemakers know that the unconquerable power of God is behind them."

'Abdu'l-Bahá.

## Suggested Reference Books on the Bahá'í Movement and Its Teachings of Universal Peace

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**T**HE subject of World Peace and the problem of how to attain it is so far-reaching and complicated that it can hardly be dealt with in this issue of The Bahá'í Magazine, yet it has been fully and adequately treated in the complete writings of Bahá'u'lláh and 'Abdu'l-Bahá. In order to understand these Teachings more fully the following list of books is suggested for further reading.—Editor.

**T**HE PROMULGATION OF UNIVERSAL PEACE, being the Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**L**ETTER AND TABLET FROM 'ABDU'L-BAHÁ to the Central Organization for a Durable Peace, The Hague, a leaflet of vital importance in the consideration of the subject of Peace. Price, 10 cents.

**B**AHÁ'U'LLÁH AND THE NEW ERA, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, \$1.50.

**T**HE WISDOM TALKS OF 'ABDU'L-BAHÁ in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in his own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**B**AHÁ'Í SCRIPTURES. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is well indexed. Price, \$3.50.

All books may be secured from The Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

**T**RIAL SUBSCRIPTION to The Bahá'í Magazine, Star of the West; five months' subscription to a new subscriber, \$1.00; yearly subscription, \$3.00.

Single copies, 25 cents each; ten copies to one address, \$2.00. Address, Bahá'í News Service, P. O. Box 283, Chicago, Ill.



NOW in this radiant century in which the world of humanity is being matured, it is assured that the flag of Universal Peace shall become unfurled and shall wave over all regions of the globe. This is the most great principle of Bahá'u'lláh, for the promotion of which all the Bahá'ís are ready to sacrifice their possessions and lives.

Notwithstanding my bodily infirmity and weakness, I have traveled from East to West for the last three years. In every Temple I cried out, and before every audience I raised my voice for the enlistment of their sympathy. I declared the evils of war and explained the benefits of Universal Peace. I elucidated the causes which lead to the honor and glory of the world of humanity and told them of the ferocity and blood-thirstiness of the animal kingdom. I showed the defects of the world of nature and made an exposition of the means whereby the illumination of mankind is fully realized. I unfolded and caused the appearance of the foundation of the divine religions and proclaimed the teachings of His Holiness Bahá'u'lláh. I demonstrated the existence of God by irrefutable, rational proofs, and proved the validity of all the Prophets of God. I gave utterance to my inmost conviction that the reality of religion is the cause of the life of the world of humanity, it is the divine civilization and pure enlightenment.

By the explanation of all these principles my object has been no other than the promotion of Universal Peace. Praise be to God that I found hearing ears, observed seeing eyes and discovered informed hearts.

But on the other hand the well-wishers of the world of humanity and the advocates of Universal Peace must make an extraordinary forward movement, organize important international congresses and invite as delegates the most progressive and influential souls from all parts of the world; so that through their wise counsels and deliberations this ideal of Universal Peace may leap forth out of the world of words into the arena of actuality and practical demonstration. ('Abdu'l-Bahá in a Tablet to the Editor of *The Christian Commonwealth*, London.)

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TODAY the most great service of the Kingdom of God is the promotion of the principle of the unification of mankind, and the establishment of Universal Peace. . . . While I was journeying throughout America and Europe (1912), I cried in meetings, conventions and churches:

"O, ye noble friends! The world of humanity is facing in the future a most portentous danger and supreme calamity. The continent of Europe has become like unto a gunpowder magazine and arsenal, under which are hidden combustible materials of the most inflammatory nature. Its combustion will be dependent upon the sudden and unexpected enkindlement of one tiny spark which shall envelop the whole earth with a world-wide conflagration, causing the total collapse of European civilization through the furious, wild, raging, fiery tongues of war. Therefore, O ye well-wishers of the world of humanity, endeavor by day and by night so that these inflammable materials may not come in touch with the burning fire of racial antipathy and hatred. . . ."

Now all that has been predicted has come to pass, and the lurid flames of this war have emblazoned the horizon of the East and the West, causing a reverberating social earthquake through the columns of the earth. After this war, the workers for the cause of Universal Peace will increase day by day. . . . ('Abdu'l-Bahá in Tablet to Andrew Carnegie, May 1, 1915.)

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# THE BAHÁ'Í MAGAZINE

Star of the West

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THE ACCIDENT OF COLOR

*'Abdu'l-Bahá*

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BID THE SAND LET IN THE LIGHT

*Florence E. Pinchon*

'ABDU'L-BAHÁ IN AMERICA

*Dr. Zia Bagdadi*

WHY PRAY?

*Dr. Orrol L. Harper*

THE ANNUAL SOUVENIR OF 'ABDU'L-BAHA

*Hooper Harris*

HEALING — SPIRITUAL AND MATERIAL

*Walter B. Guy, M. D.*

THE RELIGION OF THE UNRELIGIOUS

*James F. Morton*

GOOD-WILL ORATORS

*Agnes B. Alexander*

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August, 1928

VOL. 19

NO. 5

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Cause of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the Spiritual Springs, the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end are the same. The sun of today is the sun of yesterday.

In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—'ABDU'L-BAHÁ'



# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 19

AUGUST, 1928

No. 5

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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STANWOOD COBB .....	Editor
MARIAM HANEY .....	Associate Editor
MARGARET B. MCDANIEL .....	Business Manager

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*'Abdu'l-Bahá: from a portrait painted by Prof. Robert Nadler, of Budapest, Hungary, and now hangs in the University of Technical Sciences in that city. (See p. 153.)*

# The Bahá'í Magazine

## STAR OF THE WEST

VOL 19

AUGUST, 1928

No. 5

"When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit."—'Abdu'l-Bahá.

A REMARKABLE article in *The Century Magazine*, by an anonymous writer, "S. T.," points out the absolute necessity today for creating a new type of religious organization which shall be world-inclusive, based on the essential unity of spiritual thought in all the great world religions. He sees religion of the past as too much a matter of "sects, denominations, divisions, and subdivisions; part against part, all loudly proclaiming unity and love to a world that they have kept in uproar down the centuries, with their quarrels, persecutions, and dissensions."

We have outgrown this separatist type of religious organization, thinks the author. "The religious centers of the future can never be based on separate creeds; for the spirit of man has progressed beyond them. A true spiritual center must be a center \* \* \* for every form of light and life we can lay hold on that does nourish and expand the human spirit."

The differences and rivalries in the world religions do not have their source in the teachings of their Founder-Prophets. For "when one turns from religious organizations to the teachings of the great Prophets and Founders of religion themselves, one finds instead of the bitter differences of their followers a surprising similarity. \* \* \* It was in a

Muhammadan newspaper that I recently read, 'If the true representatives of every religion could be brought together, it would be difficult to distinguish between them.'"

SUCH AN article as this convinces us how rapidly the world is moving toward that liberality of thought, that willingness to recognize truth in any form, which is to become the dominant note of the present century. The mind and heart of humanity is being prepared, through the rapid development of tolerance and eclecticism, for those teachings of Bahá'u'lláh that are to become the foundations of the new world civilization; just as in the days of ancient Rome a remarkable tolerance and mingling of faiths prepared a fertile field in which the divine seeds sown by Christ could lodge and grow to fruition.

It is necessary to realize in this connection, however, that truth is not established by eclecticism, but by revelation. All the tolerance in the world cannot create religion. Only the words of a divinely inspired Teacher can do this. Let us conceive, for instance, what would have been the spiritual result to the world if in the days of Rome there had been no revelation of Christ to guide searching souls, but only the eclectic experimentation of broad-minded Ro-



mans in the cults of Mithras, Dionysius, the Magna Mater, Isis, and numerous others.

It was not willingness to see truth in these diverse cults that reformed and spiritualized the ancient world. *It was the teachings of Christ, the direct Light emanating from the Divine Source.* So, one can clearly perceive, with all the great world religions. Zoroastrianism, Buddhism, Confucianism, Taoism, Muhammadanism—were not the result of tolerance and breadth of contemporaneous thought; but the result only of the inspired teachings of Zoroaster, Buddha, Confucius, Laotze and Muhammad. Revealed truth alone can guide and save humanity.

"Mankind needs a universal motive power to quicken it. The inspired Messenger Who is directly assisted by the power of God brings about universal results." And again 'Abdu'l-Bahá tells us that, "no matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces. The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The Divine Father must assist the human world to attain maturity. \* \* \* The purpose and mission of the holy divine Messengers is the training and advancement of humanity, the cultivation of divine fruits in the garden of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the Manifestations are unmistakable."

THE IRISH POET and philosopher, George Russell, who goes un-

der the pen name of Æ, writing in the *Saturday Review of Literature* regarding his recent visit to the United States, says that he finds the people of this country developing a beauty and elegance of their own, and a definite racial character. "What mood is going to be fundamental there?" he asks. And his answer is, "I think of it as some mood of *planetary consciousness*." He surmises that this *planetary consciousness* will grow, until the time comes when "in the higher minds in the States a noble sense of world duty, a world consciousness, will struggle with mass mentality and gradually pervade it."

This, if it be true, is an inspiring vision of ourselves—a splendid goal for us to achieve. What could be a nobler destiny for any country than that of leading the way to the universal development of this planetary consciousness of which Æ writes? The time has passed when nations conceive their glory to lie in martial conquest and world domination by means of force. The empires of the past, built up by selfish aggression with the aim of ruling as much of the earth's surface as possible, are anomalies in this glorious age of freedom. Even if there were not already dawning a spiritual consciousness of higher national expressions than this, the irrefutable lesson taught by the Great War is having its destined effect, to the conclusion that force cannot achieve anything of lasting benefit, and that all aggregations of territory held together by mere force are unstable to the point of imminent dissolution in an epoch when self-expression, racial as well as individual, is such a dominant note in human psychology.

The growth of mass intelligence, the aspirations for racial expression, the increase of literacy the world over, is rapidly bringing it about—that no stable rule can be built upon

force. Justice, cooperation, mutual aid toward greater average prosperity—these must be the controlling factors of all stable governments of the future. And between nations as well as within nations, this justice and mutually beneficial relationship must reign.

Thus is evolving, before our very eyes, a century which is to become characterized by world vision, rather than by selfish nationalism. And the United States, free by the very nature of its birth and growth from the age-long bonds of nationalistic prejudices, jealousies, hatreds which poison the psychology of the Old World, has a remarkable opportunity to grow, as it has seemed of late to be growing, into that broad sense of world consciousness which will cause it to devote its vast wealth, intelligence, and energy to the generous assistance of all the peoples of the world, to the end that they, too, may prosper and thrive to their best possible advantage.

"If the world should remain as it is today," said 'Abdu'l-Bahá, "great danger will face it; but if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Ba-

há'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples—the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men."

And in another Tablet to friends in America, 'Abdu'l-Bahá said, "O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Work! This is the Great Work, should ye become assisted therein: Thus America may become the fulcrum of merciful susceptibilities, and the throne of the Kingdom of God be established upon earth with the greatest joy and majesty."

---

## SEARCH

My soul has hunted Thee, God;  
 In the night have I listened  
 For Thee in the wind.  
 And into the roses have I searched;  
 Oft have I sought for Thee  
 Under my thoughts.  
 Now I know I have found Thee.

—*Ruth Ellis Moffett.*

# THE ACCIDENT OF COLOR

From the Writings of 'Abdu'l-Bahá

ACCORDING to the words of the Old Testament, God has said "Let us make man in our image, after our likeness." This indicates that man is of the image and likeness of God; that is to say, the perfections of God, the divine virtues are reflected or revealed in the human reality. *Just as the light and effulgence of the sun when cast upon a polished mirror are reflected fully, gloriously, so likewise the qualities and attributes of divinity are radiated from the depths of a pure human heart.* This is an evidence that man is the most noble of God's creatures.

Each kingdom of creation is endowed with its necessary complement of attributes and powers. The mineral possesses inherent virtues of its own kingdom in the scale of existence. The vegetable possesses the qualities of the mineral plus a virtue augmentative or power of growth. The animal is endowed with the virtues of both the mineral and vegetable plane plus the power of intellect. The human kingdom is replete with the perfections of all the kingdoms below it, with the addition of powers peculiar to man alone. Man is therefore superior to all the creatures below him, the loftiest and most glorious being of creation. Man is the microcosm, and the infinite universe the macrocosm. The mysteries of the greater world or macrocosm are expressed or revealed in the lesser world, the microcosm. The tree, so to speak, is the greater world, and the seed in its relation to the tree is the lesser world. But the whole of the great tree is potentially latent and hidden in the little seed. When this seed is

planted and cultivated, the tree is revealed. Likewise the greater world, the macrocosm, is latent and miniaturized in the lesser world or microcosm of man. This constitutes the universality or perfection of virtues potential in mankind. Therefore it is said that man has been created in the image and likeness of God.

Let us now discover more specifically how he is the image and likeness of God and what is the standard or criterion by which he can be measured and estimated. This standard can be no other than the divine virtues which are revealed in him. Therefore every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, is verily in the image and likeness of God. If a man possesses wealth can we call him an image and likeness of God? Or is human honor and notoriety the criterion of divine nearness? Can we apply the test of racial color and say that man of a certain hue—white, black, brown, yellow, red—is the true image of his Creator? We must conclude that color is not the standard and estimate of judgment and that it is of no importance, for color is accidental in nature. The spirit and intelligence of man is the essential; and that is the manifestation of divine virtues, the merciful bestowals of God, the life eternal and baptism through the Holy Spirit. Therefore be it known that color or race is of no importance. He who is the image and likeness of God, who is the manifestation of the bestowals of God, is acceptable at the threshold of God whether his color



be white, black or brown; it matters not. Man is not man simply because of bodily attributes. The standard of divine measure and judgment is his intelligence and spirit.

Therefore let this be the only criterion and estimate, for this is the image and likeness of God. A man's heart may be pure and white though his outer skin be black; or his heart be dark and sinful though his racial

color is white. The character and purity of the heart is of all importance. The heart illumined by the light of God is nearest and dearest to God; and inasmuch as God has endowed man with such favor that he is called the image of God, this is truly a supreme perfection of attainment, a divine station which is not to be sacrificed by the mere accident of color.

## BID THE SAND LET IN THE LIGHT

FLORENCE E. PINCHON

**B**ENEATH the burning blue of a Syrian sky stretch wide the desert sands. Sands—that soft and warm, will cradle to sleep, or, lashed into passion, will reek vengeance on the unfortunate traveler caught among its treacherous dunes, cutting his flesh like knives, driving the sharp grit into his eyes and closing their sight forever.

Among the mud villages grope these—the sand-blinded; or in city byways those a little less unfortunate lead those whose sight is completely gone, “Blind leaders of the blind”—hopeless in a land of promise, dark in a world of light! No wonder that every prophet and seer who arose among those peoples prophesied of a glorious day that would come when “the eyes of them that see shall not be dim,” when the blind shall receive their sight, the waste places be redeemed and the desert made to blossom as the rose.

Then, one day, from the hillside descended a Prophet. He made a little mixture of water and clay and anointed the eyes of the unhappy ones who thronged around Him wheresoe’er He passed. And behold! they received their sight. How wonderful must they have thought the

new world around them—the colors of earth and sky, the scarlet anemones, the orange-scented crocuses, the fields white with lilies, the gardens fragrant with roses of Sharon, sunsets crimsoning across the Judean hills! And to some it was given to see more than this; even the Face of God shining through veils of flesh; the love and mercy of the Father beaming upon them in the compassionate gaze of the Son of Man. And this Light-Bringer said to them:

“I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of Life.”



It was the historian Pliny who records that on the banks of the little river Belus, flowing beneath the sacred shadow of Mount Carmel, first took place the discovery by man of that strangely significant miracle of nature—the transmutation of sand into glass. He relates how Phœnician merchants, probably camping here, found a kind of glass-like substance under their cooking-pots, which had been supported on blocks of natron—an impure form of carbonate of soda—which, combining with the

surrounding sand, had created a ball of crystal, sufficiently clear to suggest the possibility of making a permanent transparent material.

At first this tiny globe of crystal was hung round the necks of seers and wise men, and they would foresee the future in it. Then Chaldean astronomers discovered that, put at the end of a long tube, they could gaze out into the starry spaces of the sky. In Italy Galileo used it to reveal to men the moons of Jupiter. A new and glorious window had been opened for man, through which he could perceive the magnificence of worlds above him, the marvels of worlds beneath. And ever, side by side with the progress of civilization, has developed the benefits and uses of the art of glassmaking.

The ancient so-called mosaic glass of Egypt evolved into the fine products of the Roman civilization; and as the latter passed, behold! mankind had discovered windows to his houses. And in a hundred ways the process is being continued. Now we use it to protect our eyes, and our pictures, magnify or clarify our vision, decorate our dining tables, grow our tender plants, convey the ultra-violet rays so beneficial to health.

As Carl Sandburg writes: "Down in southern New Jersey they make glass; by day, by night, the fires burn on in Millville and bid the sand let in the light."

And ever, too, the windows of the souls of humanity are becoming finer and clearer in quality, more and more able to reflect the Radiance beating upon them from the Throne of God. For ages we lived in houses without windows, without literature, music, science, art. Now we stand dazzled and bewildered by the Light streaming into our minds through every channel of human thought and activity.

As Tennyson wrote for the memorial window of the famous printer, Caxton, in St. Margaret's, Westminster:

"Thy prayer was Light—more  
light—

While Time shall last.

Thou sawest a glory growing on the  
night,

But not the shadows which that  
light would cast,

Till shadows vanish in the Light of  
Light."



In the ageless story of our planet, once again a Light-Bringer has come to the favored land of Palestine. Come with the Prophet's power to open the eyes of those who are blinded by the sands of ignorance and superstition, passion and materialism. "The people that walked in darkness have seen a great Light." They that dwell in the land of the shadow of death, and the country of the blind, "upon them hath the Light shined." Beneath the shadow of Mount Carmel, a Divine Alchemist has been revealing to an astonished world miracles of transmutation! Taking the sand and clay of the most diverse personalities, He has been transforming them into bright and shining mirrors, reflecting in their infinite variety the radiant attributes of Reality.

Through this heavenly crucible have passed representatives of every nation, and of every religion on earth: Persian and American, English and Indian, Jew and Gentile, Armenian, and his bitter enemy, the Turk; the followers of Islam and the adherents of Christianity; the worshipers at ancestral shrines, and the devotees of the Lord Buddha. And from their spiritual baptism they have emerged, with dark minds illumined, sundered hearts unified and

welded into one great brotherhood of understanding love; the dull clay of their natures glowing with a divine fire—*glass* reflecting, each according to capacity and purity, the sunlight of the *New Revelation*. And the joy of it is, that the process still continues, for, although the hills of Palestine know the earthly presence of the great Lights no more, yet in spirit They are ever there, and Their Heavenly Rays are now quickening into new life and beauty souls in every quarter of the globe.

Syria, it would appear, has ever been the land of spiritual processes, where the Celestial Beams have been focused, so to speak, at their intensest. And just as the unique geographical position of Palestine, its deposits of sand and fuel-supplying forests made it the original glassmaking center of the ancient world, so has it been the center from which there has flashed forth again and again, upon a darkened planet, these Searchlights of Truth—the Perfect Mirrors of the Holy Manifestations.

And Carmel itself rises smiling and majestic, its slopes consecrated for all time by the feet of those who have brought Good Tidings; the long succession of the saints and Messengers of the Most High. Through here journeyed the rich caravanserai of the patriarch Abraham; within its sheltering caves dwelt the fiery Elijah and trained his initiates; Christ in lonely meditation trod its mountain paths; as boy and youth hither Muhammad came; and after the long crucifixion of the prison of 'Akká, Bahá'u'lláh sought its invigorating air and green loveliness; while from its summit, or from beside the Tomb of the martyred Báb, 'Abdu'l-Bahá visioned, beyond the ocean's purple rim, a "white, tremendous daybreak." In-

deed, in the words of the author of "The Light of the World," the very atmosphere—

"Silent, luminous, like a living spirit, is the true garment of wonder. It is as though Elijah, Isaiah, the Christ, Muhammad, Bahá'u'lláh \* \* \* had all left their footprints not only on the mountain soil \* \* \* but in the shining air, and had diffused the fragrance of their holy garments over all its flowers and grass, and made even the dust reflective of a hidden and heart-subduing beauty."

Students of the Bahá'í Scriptures must be very familiar with the many analogies drawn by 'Abdu'l-Bahá between natural and spiritual processes, between physical phenomena and spiritual facts; and with the manifold ways in which this illuminating symbol of a glass or mirror is used to explain the mysteries of Nature, of man's heart and mind, his relationship to God, and above all, as an illustration of the station and unity of the Manifestations.

'Abdu'l-Bahá tells us that—

"The Perfect Man—the Prophet—is one Who is transfigured, one Who has the purity and clearness of a perfect mirror, one Who reflects the Sun of Truth. All the Prophets and Messengers have come from one Holy Spirit and bear the Message of God fitted to the age in which They appear. The One Light is in Them and They are One with each other."

And again—

"The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom, and that glass is the mirror of the heart of humanity. When the intensity of the light and translucency of the glass, and the purity of the mirror are brought together, it will become light upon light."

Then He tells us—

"When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the Glory of God."

Referring to the problem of simultaneous ideas, or mental telepathy, 'Abdu'l-Bahá said:

"Know that pure hearts upon which the mysteries of the Kingdom of God are



printed and pictured, are reflectors one to another, and thus the one can discover the secrets of the other, because such hearts are *only mirrors* confronting each other, on which the secrets of unity, affinity and concord are printed and reflected."

And how repeatedly we are enjoined to pray for and strive toward transparency!

\* \* \* "Purify the mirrors of the hearts of Thy servants from the dross of doubt and uncertainty." \* \* \*

\* \* \* "The people of Baha must manifest the light of God in their deeds."

It is remarkable how modern Science is coming more and more into line with the Bahá'í Teachings regarding this translucency and illusion of matter, and the all-importance of the spirit which it clothes or veils. Sir Oliver Lodge has recently described the physical body as "an assemblage of opposite electric charges" or vibrating material particles casing over and interpenetrated by an invulnerable, tractable etheric body." And he states his conclusions thus:

"It may be that our permanent existence is in a supersensuous region all the time, that we are permanently associated with the impalpable non-sensuous ether of space, and that our present manifestation or incarnation is as comparatively trivial as it is certainly a temporary episode. \* \* \* Mankind must learn that material accessories neither begin nor terminate the real existence of the Spirit. \* \* \* The scientific discovery of a spiritual world long postulated by religion is one of the features of this epoch in the history of mankind."



There is another analogy concerning our symbol that is, I think, interesting to carry out. Just as corrosion and time will wear down, and in doing so refine and enhance glass, so is suffering necessary to every soul in order to clarify its inner vision, refine and brighten the character, allowing the spiritual forces operating through the etheric body to obtain fuller and freer expression. The processes involved in "making a poet out of a man," a saint out of

a sinner, a pipe attuned to heavenly melodies from a common reed, are often sharp and painful. But oh! the eternal compensation and rewards of such refining!

Great is this mystery of suffering; but 'Abdu'l-Bahá explains it thus: "Grief and sorrow do not come to us by chance; they are sent by the Divine Mercy for our perfecting. The more a man is chastened, the greater is the harvest of spiritual virtues shown forth by him."

A valuable worker in the Cause once asked the Master for healing from the painful disease afflicting him, but was told that he must be willing to take his share in the sufferings of humanity, which, being one organism, involved the necessity of bearing, to some extent, his neighbor's burden. As he afterwards wrote: "The best of mankind are those who bear the biggest burdens. The saints have always suffered abundantly—the Prophets superlatively."

Just as we can take a little sand, burn it together with lime and soda in the fire, and then watch how the opaque will grow translucent, and the grit irritated and hurt is transmuted into an optical lens—into vision—so may the troubles and pricks of life only aid us to become transfigured more and more into that clear glass which can reflect the love and patience, the strength and wisdom of God; like the glasses shining upon our dining tables, we may be used to convey to some other thirsty or sorrowing soul the very wine of Life—until our days in this fierce crucible of earth draw to an end. As Shelley so exquisitely expresses it:

"That Light whose smile kindles the Universe,  
That Beauty in which all things work  
and move,  
\* \* \* That sustaining Love,  
Which through the web of being blindly  
wove

By man and beast and earth and air  
 and sea  
 Burns bright or dim, as each *are mirrors*  
 of  
 The fire for which all thirst—now  
 beams on *me—*  
 Consuming the last clouds of cold mor-  
 tality."

So, through the love and mercy of God, this insignificant human grain of sand may henceforward shine "a quenchless atom of immortal light" in the Kingdom of El-Abha.

And finally. In this great new cycle upon which we have entered, once again has the Word of creative energy been spoken, "Let there be Light!" And into the opaque body of humanity the heavenly Radiance is pouring. Upon its many-sided prism flashes the white Eternal Light, breaking as it does so into

countless bright and amazing colors, hitherto undreamed of. By thrilling adventures of the air, surprising discoveries in the earth—rewriting history; by new developments of art, through the vast vistas opening up before science; by means of great humanitarian and unifying agencies before which the barriers between religions, races and classes are falling, through the work and words of many gifted and enlightened souls, who may be all unaware of the Source of their illumination—streams in, in the Era now opening, the light and life and love of the Glory of God; till this material civilization shall become, as 'Abdu'l-Bahá expressed it, "the purest possible medium, the most unclouded glass through which the light of our Spiritual Civilization may shine."

"O Bond Slave of the World!

"Many a dawn hath the breeze of My loving kindness wafted over thee and found thee upon the bed of negligence fast asleep; and bewailing then thy plight, it returned whence it came."

—*Bahá'u'lláh.*

## THE UNKNOWN DAWN

I sent My freshening breezes far and wide  
 To re-awake the earth from futile dreams;  
 To waft away the clouds of doubt, the streams  
 Of ignorance. They found you drowsy-eyed,  
 Unmindful of the glorious dawning sun.  
 Finding you heedless, the fair breeze returned,  
 Awakening others. You have never learned  
 That all mankind is one.

*Sophronia Aoki.*

# 'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

*This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The twofold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.*

[Chapter I of this brief story of 'Abdu'l-Bahá's visit in America, recorded the events which transpired on His arrival in New York. Chapter II related to His first visit in Washington, D. C., and Chapter III to the first visit in Chicago. Chapter IV, which follows, tells of the stirring events and spiritual victories of His visits in Cleveland, Ohio, Pittsburgh, Pa., Montclair, N. J., and the return visits to Washington, D. C., and New York.]

CLEVELAND, OHIO.—May 6, 1912, at the Euclid Hotel, in this city, as well as in every place, 'Abdu'l-Bahá was welcomed by the Bahá'ís and their friends and the ever-present newspaper reporters. When a reporter asked for a message, 'Abdu'l-Bahá replied, "My message is the oneness of mankind and universal peace. To conform religious questions with true science. Equal rights for all, and the removal of religious, national and political prejudices. To explain the reality of divine religions and to do away with imitations and sectarian superstitions. The training of women to such a degree that they will have equal rights with men. Readjustment of economic conditions and standards of living, so that, while a prince may be seated on the throne of honor, the poor also may possess a house and a mat. The establishment of spiritual civilization, the improvement of morals, and the unity of the foundation of divine religions, for if the people of the world investigate the reality of religions they become united, because reality is one. On account of imitations, they

have remained disunited and in disagreement, for imitations differ."

Later, 'Abdu'l-Bahá went to the home of Dr. C. M. Swingle, where He spoke to the Bahá'ís and their friends. In the evening He addressed the public at the Euclid Hotel.

PITTSBURGH, PA.—May 7, 1912. The dear friends in this city engaged an apartment on the seventh floor of the Schenley Hotel and were exceedingly happy about it, because it looked like that of the Plaza Hotel in Chicago. Then during their private interviews, the friends, one by one asked the same question: "Master! how do you like these rooms?" His reply to all was also the same, "Khaili Khoob! Khaili Khoob!"—meaning "Very good! Very good!" When all had left His presence happy and pleased, He turned His smiling face toward this servant and exclaimed, "The friends here are anxious to know if I like these rooms! They do not know what we had to go through in the past. Imagine the conditions and surroundings when we were exiled by the Turkish Government and were imprisoned in the barracks of 'Akká; Bahá'u'lláh occupied one room; His family and several other families were forced to occupy one room. Aside from the severe illness that was raging, and the death of many among us prisoners—adults and children—on account of unsanitary



surroundings and starvation, I noticed that my own presence in that crowded room was another source of torture to all of them. This was due to the fact that parents and children were suppressing and restraining themselves by trying to be quiet and polite in my presence. So, in order to give them freedom, I accepted the morgue of the barracks, because that was the only room available, and I lived in it for about two years. Now the kind friends here wish to know if I like these magnificent rooms!"

In the evening 'Abdu'l-Bahá addressed a public meeting at the hotel. He explained some of the Bahá'í principles, and declared that "the Orient must acquire material civilization from the Occident and the Occident must acquire divine civilization from the Orient."

Later, at a meeting composed of doctors and educators, 'Abdu'l-Bahá answered all questions, and in addition He explained how to heal the sick. "If they (the doctors) learn about the foci—that is, the points of entrance of disease germs—and take the balance or equilibrium of the body elements as the base of treatment, and when an element is diminished or lacking, a diet that can supply the diminished element is given, then there will be no need for drugs and other difficult methods of treatment."

Though this scientific statement of 'Abdu'l-Bahá sounds very brief, the intelligent and progressive physician knows that it contains the secret of medicine and the foundation upon which the right course of physical healing must be based in the future.

When the doctors present had no more questions for discussion, 'Abdu'l-Bahá said that He had one question to ask them. "Why is it that the animals heal themselves, but man in sickness remains puzzled or

helpless?" For a moment the doctors looked at each other inquiringly, but not one opened his lips. Finally, after consultation, perhaps, they said, "We would rather hear the answer from the lips of His Holiness 'Abdu'l-Bahá." This was His answer: "Because man's thoughts are not limited to one direction; therefore, he is more heedless. On the other hand, however, through concentration and deep thinking, his knowledge is more than all other creatures."

On May 8, 1912, while preparing to leave Pittsburgh for Washington, D. C., we, the servants, begged 'Abdu'l-Bahá to have a special compartment, or at least a berth, on the train, that He might rest better. But He absolutely refused. "I do certain things and have certain expenses," said He emphatically, "only to help others and to serve the Cause of God; otherwise, from the beginning of my life, I never liked distinction."

WASHINGTON, D. C.—May 8, 1912. This was 'Abdu'l-Bahá's second visit to the city of Washington, and on His arrival He occupied an apartment at 1340 Harvard Street. Later He visited the home of Mr. and Mrs. A. J. Parsons.

On the following day—May 9, 1912—the fire of opposition was ablaze in the hearts of a few fanatical clergymen on account of the great public interest in 'Abdu'l-Bahá's visit to their city. They spoke bitterly against Him and the Bahá'í Cause; but all their efforts were in vain. 'Abdu'l-Bahá's comment on the matter was this: "I deal with people very gently that they may not turn away and raise the least objection. Yet these ministers of Washington have accused us of atheism. The opposition of the leaders of religious sects is an evidence of the power

and greatness of the Bahá'í Cause, for nobody would pay any attention to an unimportant cause."

On the following day—May 10, 1912—'Abdu'l-Bahá spoke at a Woman's Meeting, and later visited a settlement house, a welfare organization for young children in which Mrs. Alice Barney and others were interested. From there He went to the home of Mrs. Barney for dinner. Mrs. Barney's son-in-law and daughter, M. and Mme. Hippolyte Dreyfus-Barney, of Paris, France, were also present.

NEW YORK CITY.—May 11, 1912. This was 'Abdu'l-Bahá's second visit to the city of New York. The Bahá'ís of that city and vicinity filled His apartment at 227 Riverside Drive. "Marhaba! Marhaba!" This is the first greeting that almost all the friends and visitors heard from 'Abdu'l-Bahá's lips—meaning, "Welcome! Welcome!" After welcoming those who came to see Him, 'Abdu'l-Bahá addressed the group in these words: "We went to Chicago and Washington. It was very pleasant, for the American people are polite, eager to learn, and anxious to advance. When man sees a tree growing and thriving, he must be hopeful, for undoubtedly it will blossom and bear fruit. People have asked questions and when they heard the answers, they did not argue. As we met the learned men and discussed great questions with them, they expressed their satisfaction. All those who asked important questions, on hearing the answers, showed that they were pleased. Some of the learned men in other countries are not like that, because they always like to argue. We met good ministers at Chicago and were invited by several of them to speak in their churches. We delivered comprehensive addresses and were in-

vited by one of them, Rev. Dr. Milburn, to his home. There was not a single soul who did not express satisfaction and approval.

"Yesterday, too, we spoke to a distinguished group in Washington, D. C.—some of the judges and one of the personal friends of former President Roosevelt. When the subject of the cause or means for uniting the different religions, and for good will among the nations, was brought up, this friend (of Mr. Roosevelt) said, 'Christ was the source of discord!' Afterward, as I explained to him the unity and good will of nations under the power of His Holiness Christ, he smiled and accepted, and all others who were present were also pleased. Finally, I asked, 'Have you any more questions or objections?' He replied, 'No! Not at all!' I asked, 'Did you accept these explanations?' He replied, 'All right.'"

MONTCLAIR, N. J.—May 12, 1912. "While still tired from traveling," exclaimed 'Abdu'l-Bahá, "again we must leave today for Montclair to speak at Unity Church."

First He went to the home of Mr. and Mrs. Edsel, and from there to the Unity Church. Here He spoke upon the subject of "Divine Unity"—the "Oneness of God." When He finished speaking, the minister brought the Church Book to be blessed by 'Abdu'l-Bahá's pen. His wish was granted, and this was what 'Abdu'l-Bahá wrote in Persian: "O God! Thou pure Lord! Thanks be unto Thee, that the mountains and deserts were traversed and the great Atlantic was crossed until we reached this continent and in this country, we have mentioned Thy name and fame with our tongue. Even in this church, like unto Elijah, we have proclaimed Thy Kingdom. O God! Make the people of this

church to be attracted to Thy beauty, and in Thy shelter, protect and bless them.—E. E., 'Abdu'l-Bahá Abbas."

NEW YORK CITY.—On the evening of May 12, 1912, at Grace Methodist Episcopal Church, West 104th Street, New York, 'Abdu'l-Bahá delivered a remarkable address at the meeting of the International Peace Forum from which the following is quoted:

"When we review history, we find that from the beginning of the world until the present time, strife and warfare have prevailed among mankind. It was either a war among religions, or battles among races, or strife and warfare among kingdoms, or between two continents. And all of these have arisen from human ignorance and have emanated from misunderstanding and lack of education. And the greatest warfare and battles were among religions.

"It is an indisputable fact that the divine Prophets came to establish unity and harmony among mankind. They were Divine Shepherds, not wolves. The shepherd gathers and protects the sheep; He does not disperse them. Every Divine Shepherd assembled a flock of sheep who were formerly scattered. Among the Shepherds was His Holiness Moses, Who gathered the sheep of the scattered tribes of Israel, united them and took them to the Holy Land. He gathered them after their dispersion, harmonized them with each other, and became the cause of their progress. Therefore, their degradation was transformed into glory, their poverty into wealth, and their vices were changed into virtues to such a degree that the Solomonic Sovereignty was established and the fame of their glory reached the East and the West. Thus it becomes evident that Moses was a real Shepherd because He gathered the

scattered sheep of Israel and united them.

"When His Holiness Christ appeared, He too became the cause of unity. He gathered the scattered sheep of Israel with the scattered sheep of the Greeks, Romans, Chaldeans, Assyrians, and Egyptians. These people were in the utmost strife and warfare with each other. They used to shed the blood of each other and like ferocious animals even devoured each other. But His Holiness Christ gathered, united, and harmonized these people, and destroyed the foundation of strife and warfare. It is evident, therefore, that the divine religions were the cause of fellowship and love. The religion of God is not the cause of strife and warfare. If religion becomes the cause of discord, its non-existence is better than its existence, for religion must be the cause of life; if it becomes the cause of death, it is better to be without religion. For religious teachings are like medicine, if medicine becomes the cause of sickness, unquestionably the non-existence of the medicine is better than its existence.

"Likewise at a time when the Arabian tribes were in the utmost enmity and strife, shedding the blood of each other, confiscating property, making families and children captives, waging continuous warfare in the Arabian Peninsula, when no soul was at ease and no tribes had any rest—at such a time His Holiness Muhammad appeared. He united the scattered tribes. He caused them to agree and harmonize with each other. Strife and warfare were banished. The Arabs progressed to such a degree that the kingdom of Andalusia and the great dominion of the Caliphs was established.

"From this we can understand that the foundation of divine religion is one and that it is for peace,



not for war; it is love, truth, unity, and fellowship. But wars emanated from imitations which later had crept in. The origin of religion is *one* and that is *Reality*. \* \* \* In imitations, differences are found; because imitations differ, therefore they become the cause of discord. If, however, all the religions of the world would forsake imitation and follow the original foundation of religion, all would agree. They would have no more strife and warfare, for religion is reality and reality is one; it does not accept multiplicity." \* \* \*

"In Persia, the utmost bitterness and hatred existed among the different sects and religions. Likewise, in other Asiatic countries. Religions were hostile toward each other. The sects used to shed the blood of each other. The races and tribes were at war, fighting and battling constantly. They believed that the highest honor was in slaying their own kind. It was considered a glory for one religion to attack and conquer another religion in battle. It was at such a time that His Holiness Bahá'u'lláh appeared in Persia. \* \* \* He laid the foundation of universal peace, raised the call of the oneness of the world of humanity, spread the principles of peace and reforms in the East. He wrote to all the kings of the Orient about this important matter, encouraged all and announced to all that the glory of the world of humanity lies in the establishment of peace and righteousness. This took place sixty years ago. Because He promulgated the principles of peace, the Oriental kings arose against Him, for they imagined that these principles were contrary to their personal benefits and self-interest. They inflicted

upon Him all kinds of punishments. They beat Him severely and imprisoned Him. They banished Him to remote lands and finally held Him prisoner at a fortress ('Akká), and persecuted His friends. On account of this matter—that is, the abandonment of superstitions, imaginations, and for the oneness of mankind—they shed the blood of twenty thousand men. What homes they wrecked! What souls they attacked and murdered! But the friends of Bahá'u'lláh never wavered, and even until now, with heart and soul are making the greatest effort, endeavoring in the promotion of peace and agreement and in this great cause they are standing in action. \* \* \* My hope is this, that the first ray of peace may start from America and reach other regions. The American people are more capable than others to do this, for they are not like others. \* \* \* Capacities exist in all countries and the cry for universal peace is rising, for the people are distressed. Every year the governments are adding more to the expenditure of the armies. Therefore, the people are tired. *Just now in Europe the earth is loaded with explosives and deadly instruments. Ere long, these weapons of hell shall wreck the edifice of mankind!* \* \* \*

"Now, just as America is famous throughout the world for her material prosperity and is well known and noted for her efforts in the promotion of industries, may she also endeavor to spread universal peace, so that she may be confirmed and this great matter may spread to other regions. I pray on your behalf that you may be confirmed and assisted."

(To be continued)

## WHY PRAY?

DR. ORROL L. HARPER

*All quotations used in this article are from the inspired writings of 'Abdu'l-Bahá unless otherwise noted.—Editor.*

PRAYER is the motive power of life—the clarion call to progress.

One might as well ask, “Why live?” as to demand, “Why pray?” The ability to pray is as much a natural gift as is the ability to live.

We may not appreciate prayer, just as we may not fully understand life. Many have not become sensitive to the “music of prayer,” and many have never learned how to live. Just in proportion as we are conscious of true life are we able to appreciate the power of prayer.

You need not laugh, you who never even think of prayer, and whose life is yet full of joy and activity, for you are praying constantly along with the rest of the world. All creation kneels in dependent servitude to its Lordly Creator. Your prayer is unconscious perhaps—but all created things pray potentially and receive an answer.

The plant prays potentially, “O God! Send me rain!” God answers this prayer and the plant grows. Before we were born into this world did we not pray, “O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; prepare food for my sustenance and living!”

When we came into this world did we not find our prayers answered? Did we not find mother, food, light, home and many other necessities and blessings, although we had not actually asked for them? It is natural that the joys and activities, the gifts of life, are answers to unconscious prayer.

Such prayer is the demand within us for life and its necessities. Capacity is potential prayer. Each cre-

ated existence, with all its gifts and blessings, is the answer to that prayer. “Man is eternally in a state of communication and prayer with the Source of All Good.”

“Why, then, is there so much time and effort wasted in conscious praying,” you ask, “if our needs are supplied automatically and our prayers answered before we think to state them?”

Conscious prayer may be of two general kinds: first, the wordy, automatic, formalistic prayer that results from habit, and fails to touch the core of the heart; and, second, the sincere, heartfelt aspiration of the soul expressed in thought, attitude, or word, or in both attitude and word.

The second type of prayer can come only from the man who is becoming conscious of life and its endless significances. All people who pray consciously and sincerely possess at least one quality in common, and that is *faith* in a Wisdom which created and regulates the universe. In proportion as man becomes conscious of life as a continuous benefit, unfolding endless perfections and growth, does he become thoughtful of a Source of all this progress.

The horizon of men who are entering this state of awareness varies in scope from the limited confines of the self, to include its relatives, neighbors, nation, race, or universe, respectively. The man who prays for help and protection for “me and my wife, my son John and his wife” has a very limited outlook compared to the soul who sees life as a Divine Benefit and himself as a tiny drop in the great ocean of creation.

The latter man seeks the Creator of All Good and Perfect Gifts with adoration and a boundless love. To him prayer opens a door of communication with the One Most To Be Desired. This "worshiper prays with a detached spirit, unconditional surrender of the will, concentrated attention, and magnetic spiritual passion. His inner being is stirred with the ethereal breeze of holiness. Heavenly pictures and star-like images of an ideal world become reflected on his consciousness and gradually the man learns how to translate these celestial concepts into his own life, and the lives of many others who contact him."

To such a man prayer is sweet, delicious, satisfying. He enjoys the heights of spiritual prayer in the middle of the night. "While all the eyes are closed, the eyes of the worshiper are wide open. While all the ears are stopped, the ears of the suppliant are attuned to the subtle music of God. While the majority of the people are fast asleep the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence—deep, airy, ethereal silence, calm, magical and subtle—and there is the worshiper, communing with nature and the Author of nature."

Here we find an answer to the question, "Why take time to pray consciously, since all creation prays potentially and receives an answer?" The devoted worshiper just described prayed because it gave him joy, rest, peace, assurance, and inspiration to be alone, meditate, and reach out with his whole being to the Source of All Good.

'Abdu'l-Bahá says: "In the highest prayer men pray only for the love of God, not because they fear Him,

or hell, or hope for bounty or heaven. Thus the souls in whose hearts the fire of love is enkindled are attracted by supplication. True supplication must therefore be actuated by love to God only."

When a man falls in love with a human being it is impossible for him to keep from mentioning the name of his beloved. How much more difficult it is to keep from mentioning the name of God when one has come to love Him.

"God surely knows the wishes of all hearts and answers them according to the individual needs. But the impulse to pray is a natural one springing from man's love to his Creator. If there be no love, if there be no pleasure or spiritual enjoyment in prayer, do not pray. Prayer should spring from love, from the desire of the person to commune with God."

"Prayer need not be in words, but in thought and attitude. If this love and desire are lacking, it is useless to pray. Words without love mean nothing. If a person talks to you as an unpleasant duty, with no love or pleasure in his meeting with you, do you wish to converse with him?"

"Prayer is like a song; both words and music make a song. Sometimes the melody will move us, sometimes the words."

The point is that sincere prayer does move us. It stimulates our lagging powers, elevates our drooping spirits, awakens our sleeping consciousness, develops ability, broadens our mental horizon and gives us a desire to be of service to our fellow man. Conscious prayer adds to and augments potential prayer by increasing our capacity for receiving and reflecting the powers and gifts of life.



# THE ANNUAL SOUVENIR OF 'ABDU'L-BAHÁ—JUNE 30, 1928

HOOPER HARRIS

THE "Souvenir" is the annual commemoration of that memorable occasion in the summer of 1912 when 'Abdu'l-Bahá addressed the Bahá'ís and assembled friends in the beautiful pine grove near the Wilhelm estate in West Englewood, N. J. Its anniversary has grown to be much more than an annual outing celebrating the event—it has now become a Bahá'í Institution.

During the years since 1912 this gathering of the people at West Englewood has created an atmosphere which is all its own. The feeling with which one attends it is that of universal good will and brotherhood. We instinctively say to ourselves, "Today, out in God's own sunshine and open air, in an environment peculiarly conducive to good will, I shall endeavor to dissolve or merge the individual and personal self in that greater Universal Self, the Self of God, and do my utmost to realize the oneness of the world of humanity."

The occasion this year, as in all previous years, was a marked success, for at least three hundred people attended from all parts of the country.

Mr. Roy C. Wilhelm, presiding at the afternoon meeting, expressed the desire of all Bahá'ís that the speeches delivered on this memorable occasion should be explanatory of the Bahá'í Teachings, thus all invited guests could join, in thought, with the universal aspects of the program. The entire group, therefore, in its harmonious attitude, magnificently demonstrated the principle of The Oneness of Mankind; and again the creative words of 'Ab-

du'l-Bahá were productive of results, for we find in the address which He gave before the assembled friends at Englewood in 1912 these words:

"Such gatherings as this have no equal or likeness in the world of mankind, where people are drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being. \* \* \* The motive is attraction to the divine kingdom."

The result or effect of the program was well stated by Dr. Susan I. Moody when she declared: "It was, I think, a wonderful and beautiful convocation, and the comprehensive views expressed were of a character to attract people unacquainted with the principles of the Movement. I appreciated the broad scope of the talks very much and tried to conduct my own part of the program along the same universal lines."



Carrying out the plan arranged, the addresses assumed the form of a symposium of the Bahá'í Teachings, each speaker giving a short exposition of some vital principle.

Mr. Horace Holley, Secretary of the National Spiritual Assembly, opened the program. His remarks were introductory, and he particularly stressed the need of the world for unity, and the necessity of a world program to accomplish it.

He was followed by Mrs. Stuart W. French, of Pasadena, Calif., on the "Independent Investigation of Reality." Her contribution was that to properly investigate the reality at

the center of all human activities one needed an adequate vocabulary, as the thorough investigation of any subject required a knowledge of its terminology. She urged that for the investigation of reality along universal lines, the Bahá'í Teachings afforded just such a vocabulary as was needed because the independent search for truth was not only one of its cardinal principles, but the very name "Bahá'í" (of the light) implied a people who were the followers of light wherever it was to be found.

Mr. Louis Gregory, of Washington, D. C., spoke on the principle, "Religion Must be the Cause of Unity," in his unusually earnest and pleasing manner, and was listened to with great attention.

Mrs. May Maxwell, of Montreal, Canada, explained the necessity for the Accord of Religion and Science. She pointed out that, however fanatical their followers may have become, the great Founders of Religion had always encouraged science and learning, and that the Bahá'ís should be especially grateful because science had in this age afforded the facilities for the promulgation of the highest humanitarian ideals.

Mr. Siegfried Schopflocher spoke on the necessity for a Universal Auxiliary Language. He said that he himself especially realized this necessity as he had traveled widely over the world, and while he spoke four or five languages, he had been compelled to learn and appreciate what a tremendous help such a universal language would be.

Mrs. Marie Moore, of New York, read the address by 'Abdu'l-Bahá at West Englewood in 1912.

An especially attractive feature of the program this year was the beautiful rendering of the Negro spiritual, "Swing Low Sweet Chariot," by Mrs. Dorothy Richardson, of Boston.

An interesting address was delivered by Dr. Haines (colored), Secretary of the Commission on Church Relations of the Federal Council of Churches of America. He dwelt at length on the progress being made in the South in the establishment of a better understanding and a more satisfactory basis for cooperation between the white and colored people, and referred especially to the good feeling and mutuality between the professors of Vanderbilt University (white) and Fisk University (colored) at Nashville, Tenn. He mentioned the fact that when Fisk University had an exhibit of Negro art, the city of Nashville thought it was far too good to be limited to the University, and asked that when they got through with it the city itself might be permitted to have the Exhibit at the Watkins' Institute. This was done.

A very impressive part of the program was a greeting (read by Mrs. Amelia Collins, member of the National Spiritual Assembly) from Miss Martha Root, Bahá'í teacher now traveling in Europe, who has been absent from America for many years in the interest of the Bahá'í Cause, but who never fails to remember this Annual Souvenir Feast no matter where she may be. She stressed the purpose of such a Feast, what it now means as demonstrating the crystallization of the teachings into deeds, and what will continue to be its deep and still ever deeper spiritual significances as "the hundreds and thousands of meetings shall be held" down through the ages in commemoration of that first wonderful spiritual feast founded here and presided over by 'Abdu'l-Bahá Himself.



The evening session was addressed by Miss Genevieve Coy, who spoke





*"Evergreen Lodge," built by Mr. Roy C. Wilhelm on his estate at West Englewood, N. J., where meetings are held when the weather prevents gathering in the open. The picture shows how this attractive building has been enlarged*

of the trend of modern education toward universals, and a talk by Mr. Hooper Harris, who urged the necessity for a Universal Tribunal. The special feature, however, was Dr. Susan I. Moody's description of the progress of education in Persia, and especially among the women, and the work of the Tarbiat School. It is interesting to learn that all but two thousand of the twenty thousand dollars for the Lillian Kappes Memorial Fund to pay for the new building for

the Tarbiat School has been raised. It is more than interesting, it is inspiring to learn, too, that, although now in her late seventies, Dr. Moody, this noble and accomplished woman, has completed plans to return to Persia in October to continue her work as a physician among the Persian women, and that she is taking with her, for the Tarbiat School, one of California's high-school teachers, Miss Adelaide Sharp, of San Francisco.

"In the path of God one must forget himself entirely. He must not consider his own pleasure but seek the pleasure of others. He must not desire glory nor gifts of bounty for himself but seek these gifts and blessings for his brothers and sisters. It is my hope that you may become like this; that you may attain to the supreme bestowal and be imbued with such spiritual qualities as to forget yourselves entirely \* \* \* ."—'Abdu'l-Bahá.



# HEALING—SPIRITUAL AND MATERIAL

## CHAPTER III—The Mineral Kingdom in Health and Disease

WALTER B. GUY, M. D.

*"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth, and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is My counsel to ye, O people of lights! Therefore follow it, that ye may attain the fruits of holiness from the Tree of Might and Power."—Bahá'u'lláh.*

THE basic foundation of all structures, be they organic or of stone or brick, is of the mineral world. Just as in stone or brick we find silica, oxygen, hydrogen, and calcium, and many other elements, so in organic structures we have similar groups. In the bony tissues we find, among other elements, calcium and phosphorus; so, we find, likewise, all the elements used in organic organism in varying amounts throughout the different tissues.

That a harmonious balance is necessary for a state of health, goes without saying; likewise, when by an unbalanced or impoverished diet this harmony is destroyed, ill health must ensue, is, also, a truism.

In all variations from the normal health of man we find disturbances and structural changes. These are recognized as diseased conditions. Before any attempt to remedy them is made, it is absolutely necessary, to be even moderately successful, to be able to recognize, approximately at least, the cause of the disfunction or structural change or pathological condition we intend to correct. Without the knowledge of these basic fundamentals, we must undoubtedly experience many failures.

We find among impoverished people shortages of lime and phosphorus, oftentimes due to a constant diet of white bread. We find deficiency of iron in simple anemia—sometimes lack of hydrogen due to need of water in the diet. Sometimes

shortage of the alkaline salts is found, as in acidosis; again, lack of silica, apparent in the wrinkled skins and corrugated nails of the extremities oftentimes seen in senile decay. Sometimes an excess of iron is present in the liver, as found in pernicious anemia, or an excess of nitrogen, as seen in cases of over-exertion, and a diet too rich in proteins, or after long-continued sickness. Therefore, it is evident that a fundamental education in the chemistry of dietetics is very necessary in the treatment of the sick. This must include a knowledge of the elements present in various forms of food—that is, the chemical content of the various fruits, vegetables, and animal foods. A working knowledge of the vitamins—their presence or deficiency in certain articles of diet—is also imperative.

The symptoms found in vitamin starvation, so prominent in Europe during the World War, must be thoroughly understood. For instance, vitamin A, found in butter, animal fats, and oils, is extremely important in growing children; deficiency or absence in the child's diet causes bony deformities, rickets, carious or malformed teeth, and stunted growth.

A knowledge of the ultra-violet rays in sunshine is likewise important, not only for the child, but for their influence on cows, from whom their milk is obtained.

Vitamin B, found in bran or outer coverings of the various cereals, is also but little understood. Deficiency of this vitamin brings on paralysis, glandular swellings, neuritis, and other disturbances, showing how necessary the consumption of bran, in some form, is to the human health.

Vitamin C, found in fresh fruits, is likewise important. Lack of this vitamin causes scurvy, carious teeth, emaciation, skin eruptions, stunted children, also severe digestive disturbances.

In countries far from the ocean we find a lack of iodine; consequently, in those districts, many cases of goiter are also found.

Whatever the cause may be—a lack of or an excess of the mineral constituents—must be remedied by an appropriate diet, better hygiene, and sometimes by the direct administration of the needed element.

Fresh pure air, out-of-door sunshine, proper diagnosis, and an ample supply of pure water, are all required if health is to be maintained or secured.

"The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order, and Divine Law. If it had been better for it to be burned after death, in its creation it would have been so planned that the body would automatically become ignited after death, be consumed, and turned into ashes. But the Divine Order, formulated by the Heavenly Ordinance, is that after death this body shall be transferred from one stage to another, different from the preceding one, so that according to the relations which exist in this world, it may gradually combine and mix with other elements, thus going through stages until it arrives in

the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of color.

"Cremation prevents it from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked."—*'Abdu'l-Bahá*.



## CHAPTER IV

### *The Vegetable Kingdom*

*"O My servants! Ye are the trees of My garden; ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for ye to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and will enrich ye. Fruitless trees have been and will be only fit for fire.—Bahá'u'lláh.*

MAN, like the animal world, contains within his organism, not only the mineral kingdom as outlined in the previous chapter, but also the vegetable kingdom. In one sense it may be regarded as complementary to the animal kingdom, for as green is complementary to red, so the green chlorophyl of the plant is complementary to the red hæmoglobin of the blood.

Sustenance in the vegetable kingdom is carried on by organs exterior to itself, such as the root system; also, by cellular tissue that absorb carbon dioxide from the surrounding atmosphere, but with this distinction, that in the vegetable kingdom, during daylight, carbon dioxide is absorbed and oxygen liberated, while in the animal kingdom both by day and night, oxygen gas is absorbed from the atmosphere by the circulating blood and carbon dioxide discharged from the lungs.

Another difference is that all the organs of nutrition and absorption are contained within the interior of the animal organism, while in the vegetable it is chiefly the opposite. But there the difference ceases.

We find on examination that the root system of plant life contains digestive ferments, and that microbic life must be present in order to prepare the elemental kingdom for absorption into the plant tissues; likewise, warmth and moisture are inseparable factors.

Therefore, we can state conclusively that the process of nutrition, assimilation, and excretion from a physiological and biochemical point of view is essentially the same.

In abnormal or diseased conditions in the vegetable world we find plant life attacked by various enemies and pests, upset by improper substances present in the soil, and injured by extremes of heat or cold, dryness, or moisture.

Just as the vegetable world needs a proper amount of sunshine, air, heat, and water, so does the human structure need it. Just as the plant will not grow in an overcrowded environment, nor when an unbalance of nitrogen, carbon, or phosphorus is present in food or body.

The functions of this vegetative tract are controlled by the sympathetic nervous system. The sympathetic is probably the oldest of the two nervous systems in the human body, and has taken over, as it were, during the evolutionary process of humanity, the functions of digestion, assimilation, excretion, circulation, heat control, and respiration, and in so doing set free the higher consciousness or reality for nobler possibilities.

Whenever the cerebral spinal nervous system is upset by uncontrolled emotions, such as extreme joy, grief, fear, etc., then through its connect-

ing nerves the sympathetic system is unbalanced, and disharmony of function ensues. In such conditions we find indigestion, flatulence, cardiac disturbances, anemia, weakness, and other forms of ill health; sometimes hysteria, insanity, melancholia, or deranged mental complexes.

It must be remembered that a similar nervous structure is doubtless present in plant life, and that this nervous structure, called the sympathetic system, links man with the vegetable kingdom as well as with the spiritual. A quotation from the writings of 'Abdu'l-Bahá is extremely interesting from this point of view:

"The powers of the sympathetic nerve are neither entirely physical nor entirely spiritual, but are between the two (systems). The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are become normal.

"When the material world and the divine world are well correlated, when the hearts become heavenly, and the aspirations grow pure and divine, perfect connection shall take place. Then shall this power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing."

Also, a quotation from the same source as to diet in future generations is added:

"The food of the future will be fruit and grains. The time will come when meat is no longer eaten. Medical science is yet only in its infancy, but it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of taking only this natural food."

The growing esteem for fruits, fresh vegetables, and cereals, bears out this statement to a remarkable degree.



# HUNGARIAN ARTIST, PROF. NADLER, PAINTED PORTRAIT OF 'ABDU'L-BAHA

MARTHA L. ROOT

PROF. ROBERT NADLER, of Budapest, Hungary, has painted a very beautiful portrait of 'Abdu'l-Bahá, which now hangs in the University of Technical Sciences in Budapest. Professor Nadler, who is one of the great painters of Hungary, met 'Abdu'l-Bahá in 1913. I accepted his kind invitation to come and see this painting and I was deeply impressed with it, for whichever way one turns the eyes of 'Abdu'l-Bahá look directly into his own.

Professor Nadler told me that he heard that 'Abdu'l-Bahá, the distinguished Prophet and Humanitarian from Haifa, Palestine, was in Budapest and immediately he and other members of the Theosophical Society went to call upon Him. As President of the Theosophical Society, Professor Nadler had written to 'Abdu'l-Bahá in Germany inviting Him to come to Budapest. Lectures were given in two great halls, one in the ancient House of Commons and the other in the Hall in the House of Lords. 'Abdu'l-Bahá spoke in Persian with English and Hungarian interpreters.

Professor Nadler said that 'Abdu'l-Bahá received many guests in His room on the second floor of the Ritz Hotel. "He found everything good in our city," said Professor

Nadler. "The beautiful view of the Danube, good water, good air—He saw everything with a nice eyeglass. I was so impressed by the great beauty of 'Abdu'l-Bahá, the beauty of His expression, the beauty of the soul which spoke out of His eyes, that I longed to paint His portrait; I wished to have it in the world after He had passed. There was not much time but He came to my studio three times. The work went very quickly. Everyone was pleased with this portrait.

"Then I wrote to my sister, who lives in Vienna, and telephoned her long distance that 'Abdu'l-Bahá Abbas was coming to her city and that they should arrange something. In Vienna He spoke at two large gatherings, which my sister arranged in her home."

Professor Nadler spoke with such love of 'Abdu'l-Bahá and said that he felt this portrait was the best work that he had ever done.

So this beautiful picture hangs in a place of honor in the great University of Budapest, and carries the spirit and the name of 'Abdu'l-Bahá to many hundreds of students.

I think that only three portraits of 'Abdu'l-Bahá were ever painted when He Himself sat for the picture.

"In the Bahá'í Cause arts, sciences and all crafts are counted as worship. \* \* \* Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity."

—'Abdu'l-Bahá.

# THE RELIGION OF THE UNRELIGIOUS

JAMES F. MORTON

*The author, Curator of the Paterson Museum, Paterson, N. J., and world known in Esperantist circles as one of the most ardent and devoted workers in the field of universal language, here presents in lucidly clear outline the necessity for a renewing of religion.—Editor.*

ALL students of the Bible are familiar with the famous address of Paul to the Athenians, pronounced on the Areopagus. Having observed among the many shrines and objects of worship an altar inscribed "To an Unknown God," the Apostle proclaimed: "What therefore ye worship in ignorance, this I set forth to you," and proceeded to enounce the gospel of the divine and infinite Being who "dwelleth not in temples made with hands," and whose offspring we all are.

It is not only the Athenians who worship an unknown God. Even the loftiest spiritual vision must forever remain baffled before the attempt to conceive the full meaning of Omnipotence; and not all eternity will bring the glory of Divinity within the ken of the highest created being. "Veil after veil will lift; but there must be

Veil after veil behind."

That God is, there is twofold evidence in the workmanship of the universe and in the dynamic messages and personalities of the Prophetic Mirrors that reflect those of the divine attributes which bear relation to this earth and to the race of mankind upon it. Those who conceive and joyfully accept the mission of the Messengers may be said to know God, as far as man may make this claim. The knowledge is not that of a complete or even approximate understanding of the Divine Reality, but that of a spiritual realization of the measurelessly beneficent will of God that man shall become formed after the likeness of perfect Love.

There could be no greater error, however, than that of confounding the knowledge of God with the glib pronunciation of one of the names chosen to indicate the Divine Being. To this all the Messengers have borne emphatic testimony. Whether the worshiper speaks of El Shaddai, Aton, Jehovah, Brahm, Ormuzd or Allah, he is of the elect only if he worships "in spirit and in truth," and seeks earnestly to make his active life conform to his conception of the will of God.

What is less commonly realized is that the converse is also true, and that there are many worshipers of "an Unknown God" among us, who serve sincerely though in blindness, the divine purpose. This includes not only the followers of narrow sects, with strange and perverted creeds, not only the "idolater," with the symbol which is all his limited mental grasp can hold of the "Power not ourselves that makes for righteousness," but as well a great body of men and women who deny and repudiate in words the conception which has been given to them as the God in whom others believe.

They have beheld a caricature, and have fancied that no nobler vision was possible. Yet among these are devoted and loyal souls that spend themselves and are spent in pure love for their fellows, whom they verily believe themselves to be serving in the highest manner, in freeing them from what is deemed a mischievous illusion. They are not without God, though they know Him not by name. They worship an Unknown God by the appellation of Enlightenment, Science, Liberty, Fra-

ternity, Humanity, Truth, Justice or Democracy. And in the service of the Unknown God they are ready for the utmost sacrifice, the extremest martyrdom. Faithful to such degree of truth as they have grasped, it is not they who are justly to be labeled "Infidels," but those who, having seen more clearly, have turned their backs on the light.

There is no class of human beings more in need of the Message of the New Day than that composed of the professed Agnostics and Atheists of the land, whose very blasphemy is their form of worship. They rail at idolatry and at unworthy concepts of God; and as they are intensely convinced that no others are possible, they are not easily reached. Yet among these is an immense potential force for good. They are hungry for spiritual food, and need only to be convinced that they are not offered a stone for bread. Hard as it is to penetrate their resistant intellects, there is more hope of them than of many a smug Pharisee, wrapped in his mantle of self-righteousness.

It is here that the churches have utterly failed. There is much spiritual virtue and force in every church; but their structure is a hard-and-fast one, inherited from the past. They have served well, and are still of inestimable benefit to those within the sphere of their influence; but the age has passed beyond them; and the modern mind is closed to their message. "This has ceased to be a Christian nation," sadly declared the rector of Trinity parish, New York City, in a recent utterance; and he proceeded to point out that only forty per cent of the present population was even nominally affiliated with organized Christianity. That huge deductions must be made from this forty per cent of nominal Christians, is only too painfully apparent. That with a vast multitude church

membership means only social standing, respectability, conformity to what is expected by family or environment, economic advantage, automatic following of custom, political ambition and the like, rather than an essential spiritual conviction and a determination to live one's life basically in the spirit of love to God and devoted service to man, is beyond question.

The church has a tremendous work to do in arousing the dormant spirituality of millions within its own ranks; but the huger millions of unchurched have passed permanently beyond its reach. Evangelism has proved pitifully powerless to stem the tide, even where its methods have been above reproach, as has unfortunately not always been the case. The world awaits new methods, a new spirit pulsing with a deeper life than it has known. "Man's necessity is God's opportunity." It is never by accident that a Divine Manifestation arises in one age rather than another. A new Dispensation is decreed in the divine councils, not because the former Dispensations have failed, but because they have succeeded.

The divine plan never fails; but it requires new steps, as the world becomes prepared for larger expressions and applications of the one eternally true message. The mission of Jesus was inaugurated at the precise moment when the old world was breaking up, and when all things were becoming unsettled, and the hearts of men were crying out in agony for a light to illumine their darkness, in which they were writhing and perishing. The Messenger of the present day has arisen in an epoch when all things are again becoming new, and when the intellects of men, baffled and bewildered by their own gigantic discoveries and inventions, have vainly sought satisfaction in the tenets and the forms



which were sufficient for their fathers.

Hence the Message of our day is a majestic synthesis of all the truths revealed in the preceding revelations, together with clear and comprehensive applications of the principles of spiritual truth to the needs and the problems of the whole world of humanity. It offers a firm foothold

for the restless spirit of inquiry, and meets the challenge of skeptical investigation with patient and lucid exposition as satisfying to the pure reason as its marvelous vision of Divine Glory is inspiring to the spirit of religious emotion. The altar to the Unknown God is no longer vacant, but is radiant with celestial glory.

## GOOD-WILL ORATORS

*The following compilation has been made from reports furnished by Miss Agnes Alexander, Bahá'í teacher, now resident in Tokyo. Miss Alexander lived and served in Japan for seven years, and recently returned to that country after an absence of two years. Her understanding and appreciation of "The Oneness of Mankind," a fundamental principle of the Bahá'í Teachings, makes her an ardent admirer of the innate qualities and capacity of the Japanese, as well as all other peoples in the world.—Editor.*

EXPERIMENTS furthering the art of friendliness are taking place continually in various parts of the world, and many of them result in advancement along those ideal lines which, eventually, will lead to Peace.

"There is an emanation of the universal consciousness today," said 'Abdu'l-Bahá, "which clearly indicates the dawn of a great unity." All programs stressing the idea of "Getting On Together," or relating universal ideals to the daily living, are fulfilling the law of God, for, quoting 'Abdu'l-Bahá—

"Whatsoever is conducive to unity is merciful and from the divine bounty itself."

And again He said:

"It is God's Will that the differences between nations should disappear. Those who help on the cause of unity are doing God's work. Unity is the Divine Bounty for this luminous century."

The countries bordering the Pacific have made notable progress the past few years in understanding relationships, and the youth of these countries, particularly, are beginning

to realize the utter futility of ignorant prejudices, and are developing a universal consciousness.

In all of His writings on the establishment of universal ideals, 'Abdu'l-Bahá emphasized repeatedly the necessity for the acceptance, first, of the principle of "The Oneness of Mankind." He even included it in one of the three cardinal principles which He recommended be taught in all the universities and colleges of the world, for this is what He said:

"Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family."

One of the most intelligent and constructive methods designed to convey friendly feelings and which

concentrates the thought of the masses on the subject, is the oratorical contest and debating carried on by students of different countries. The oratorical contest between Hawaiian and Japanese students which took place recently in Tokyo, is a notable example as especially related to the subject of a better understanding between the races. It is interesting to note the splendid sub-

jects chosen by the enlightened students who were fortunate enough to contribute a part to a program so alive with a friendly purpose. The following excerpts from the Honolulu and Tokyo papers give the interesting details of a good-will tour, financed by the Pan-Pacific Union, on condition that the Hawaiian team include a representative of each of the three leading racial groups:



#### UNIVERSITY ORATORS AND THEIR MESSAGE

THREE young men, two of Oriental descent, one Anglo-Saxon, who for excellence in oratory have been selected by the University of Hawaii to go to Japan and compete in an oratorical contest, spoke briefly at the Pan-Pacific luncheon Monday. Clean, clear thinkers, they delivered their convictions convincingly. And those convictions were that racial prejudices disappeared when races commingled as they do in Hawaii.

These young men, going to the Orient, will tell those people the truth about Hawaii. In their college classes they have worked and studied, side by side with students of several nationalities. "We room together and never think of racial antagonism," said one. The others were likewise emphatic on this side of the racial question.

Hawaii might well send a hundred such well-poised students around the world to tell how here under a tropic sky the racial question is being solved without any attempt to solve it. The story of Charles Lamb applies exactly in this case. "I hate that man," he said. "How can you hate him?" said one. "You don't even know him." "That's just it," said Lamb. "If I knew him I could not hate him."

Those three young students are going to bear an important message to the world.—*Editorial, Honolulu Advertiser.*

THE VISITING debating team from the University of Hawaii will have its first battle of words here at 7 o'clock this evening when it meets a trio of Tokyo University students at the Asahi auditorium. The American debaters are Mr. Walter Yoshito Mihata, Mr. Dai Ho Chun and Mr. J. Stowell Wright. Tokyo will be represented by Mr. Takizo Matsumoto, of Meiji University; Mr. Isamu Shimidzu, of Keio University; and Mr. Noboru Aoki, of Waseda University.

These men were chosen recently after an elimination contest here.

Although the meeting is being operated as a contest between the Hawaiian and Tokyo students, it is primarily arranged as a medium through which the students of the nations bordering the Pacific Ocean can meet together and express frankly their views on the problems of the Pacific and how best a lasting peace can be brought about.

The Hawaiian team consists of

Walter Mihata, Japanese, and Ah-Hochum, Chinese, both from the island of Hawaii, and J. Stowell Wright, Honolulu. All are American citizens and undergraduates of the University of Hawaii.

Mihata, the leader of the team, and Chun are products of the local school system and speak English. Mihata is practicing speaking Japanese in his home, so he will have enough to make himself understood. Chun expects to find his Chinese inadequate in the Canton of his ancestors if he goes outside the English-speaking part of town.

The team plans an oratorical contest in Tokyo and debates in Shanghai, Hongkong, Canton, and the Philippines. The three students are among the foremost undergraduates of the university, which has an enrollment of 700. Mihata and Chun debated the team of the University of Oregon, which visited Honolulu last year. Wright is a former editor of *Ka Leo*, Hawaii, the university newspaper.

Mihata has just been commissioned a second lieutenant in the Officers' Reserve Corps of the United States Army. The university is

made up of about an equal number of white students, Chinese, and Japanese.

Mr. Noboru Aoki, of Tokyo, will be the first speaker, using as his subject, "The Pacific, Will It Divide or Unite Us?" Mr. Dai Ho Chun, the Chinese representative from Honolulu, will follow, speaking on "Understanding America." Mr. Osamu Shimizu, of Tokyo, will be the third on the program, speaking on "Young Japan's Viewpoint on the Pacific." He will be followed by Mr. J. Stowell Wright, the Anglo-Saxon member of the Hawaiian team, using as his subject "Reconciliation of Japan and America."

Mr. Takizo Matsumoto will be the final speaker for Tokyo, using as his subject "Cosmopolitan or War." Mr. Walter Mihata, captain of the Hawaiian team, will end the program, speaking on "Americans of Japanese Ancestry."

The purpose of the trip, in addition to that of establishing forensic relations between the universities of the Orient and Hawaii, is to convey a friendly greeting from Honolulu across the Pacific. — *Japan Advertiser*, Tokyo.

"Bahá'u'lláh has taught that prejudices, whether religious, racial, patriotic or political, are destructive to the foundations of human development. Prejudices of any kind are the destroyers of human happiness and welfare. Until they are dispelled the advancement of the world of humanity is not possible, yet racial, religious and national bias are observed everywhere. For thousands of years the world of humanity has been agitated and disturbed by prejudices. As long as it prevails, warfare, animosity and hatred will continue. Therefore if we seek to establish peace we must cast aside this obstacle, for otherwise agreement and composure are not to be attained."—*'Abdu'l-Bahá*.



# WORLD THOUGHT AND PROGRESS

INFUSION OF religious feeling into the student is one of the primary duties of colleges, in the opinion of Dean Shailer Mathews of the University of Chicago.

Freshmen's religious and other values which they bring with them to college are being undermined by "scientific freedom of thought" and are not replaced by any higher values, Dean Mathews said yesterday at the Institute for Administrative Officers of Institutions of Higher Learning.

Establishment of non-sectarian religious centers in colleges and classes in religious history and psychology was advocated by the Chicago dean. —*Evening Star*, Washington, D. C.

INTERNATIONAL CONGRESSES are more and more inconvenienced by the language difficulty. It is therefore not at all astonishing that increasing interest is taken in international circles in Esperanto. It is regarded as a means of remedying an insurmountable obstacle.

The congress of the World Federation of Educational Societies, held in Toronto last August, unanimously adopted a resolution relating to the employment of the auxiliary language in congresses and instructed a committee to make a thorough study of the problem.

The Committee of the Union of Bulgarian railwaymen published in its official organ in December, 1927, a decision of the Union in the following terms: The Union decides—

(a) To introduce in its organ a column relating to Esperanto with a view to interesting its members in the study of the language and informing its colleagues abroad of the principal results of its activity;

(b) At the earliest possible date

to employ Esperanto as the sole language for international correspondence with the office of the Union.

The Hungarian section of the Touring Association "Lovers of Nature" adopted at its annual meeting in Budapest in February, 1928, a resolution:

(1) To recommend to the next international congress of the Lovers of Nature the study of Esperanto by all its members.

(2) The opening of Esperanto courses in all the groups and sections.

(3) The use of Esperanto for organizing relations with foreign groups.

(4) The introduction of a regular Esperanto column in the official organ. — *Amerika Esperantisto* for June.

"THE REAL fatherland is not merely the spot where one was born, not one's own town, county, State, or nation, but the whole sphere, or better still the entire universe. Any rational patriotism should enhance one's understanding of the globe and its population, and not restrict it. Both the education attempted in schools and that which comes from experience are intended to enlarge this understanding and thus to enable one not only to adapt himself to his environment, but to prove some command over it.

"How can the child be helped to think in larger terms than the old merely national sense of patriotism while he develops this adaptation to and command over environment? To the small child the world is so limited that his first loyalty is necessarily to his own impressions and reactions. Then, in line with the usual

procedure, he extends his loyalty to his own family, his own home, his own backyard, street or neighborhood, to his own town or city, and finally to the nation. Yet the nation should not be the end. Every country in the world is dependent to some extent on every other country. The study of geography, therefore, early undertaken by the child, even before he is called upon to consider it in school, should be encouraged on as international basis as possible."—Gustavus S. Paine, in *July Children*.

"IT HAS BEEN a source of gratification to me to note the steady progress in Palestine. The increase in population, the great development in agriculture and industry, the establishment of health-centers, the renaissance of the Hebrew language, the founding of the Hebrew University on Mount Scopus—have gained the admiration of the entire world.

"This steady progress of Zionism has served to remind us of the scientific truth that no one race or people has a monopoly of greatness. Each nation has a right on its own soil to work out its own destiny, to live a normal and healthy life, and to seek and to find the true fundamental values of life. The greatest progress of mankind we know, will not come from the monotonous uniformity of any single civilization, but rather through the richest harmony of many civilizations. We hope that in the symphony of nations Israel may produce its own precious note."—*The New Palestine*.

"IN THE TANG dynasty," said Dr. Lyon, "we find that there was a sentence like this: 'The world is one family in which China is one person.' It may not be known to all of you that Confucius conceived of society as having three stages of evolution: first, the barbaric stage; sec-

ondly, what you call the 'stage of small tranquility,' and, thirdly, the stage of the 'great fellowship.'

"Now of these three stages through which society must pass Confucius said the world had already reached the second stage.

"Now, what did he mean by the Great Fellowship? I want to first quote from what he himself said:

" 'When the Great Fellowship becomes effective, all men everywhere will live for the common good; leaders of worth and ability will be selected; their words will be trusted and they will become makers of peace. They will provide sustenance to the aged as long as they live, employment to the able-bodied, opportunity for development to the young, friendly care for widows, orphans, childless men and the disabled; for each man a task and for each woman a home.'

"The present significance of this idea has been put into very concise form by a modern Chinese scholar whom I hold in high regard, a man who lives in Shanghai and who I know quite intimately. He says:

" 'The Great Fellowship means a social order in which every individual will have an equal opportunity to share the necessities of existence and to enjoy the good things of life. In man's relation to fellow man it emphasizes fair dealing, each person having an equal chance under the sun. It presupposes liberty, equality, and fraternity and has as its good the greatest good for the greatest number. The method for attaining this condition is not by force or aggression, but by moral influence. When one nation has attained that stage then it is her duty to take the next step and help every other nation enjoy the blessings she enjoys.' "—Dr. D. Willard Lyon, in the *Japan Advertiser*, Tokyo.

## Suggested Reference Books on the Bahá'í Movement

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**THE PROMULGATION OF UNIVERSAL PEACE**, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**LETTER AND TABLET FROM 'ABDU'L-BAHA** to the Central Organization for a Durable Peace, The Hague, a leaflet of vital importance in the consideration of the subject of Peace. Price, 10 cents.

**BAHA'U'LLAH AND THE NEW ERA**, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**THE WISDOM TALKS OF 'ABDU'L-BAHA** in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in his own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**BAHA'Í SCRIPTURES**. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is indexed. Price, \$3.50.

All books may be secured from The Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

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THE  
BAHÁ'Í MAGAZINE  
Star of the West

THE PROMISE OF YOUTH

*Rosa V. Winterburn*

THE GARDEN OF THE SOUL

*Bertha Hyde Kirkpatrick*

TEA WITH A QUEEN AND A PRINCESS

*Martha L. Root*

HEALING—SPIRITUAL AND MATERIAL

*Walter B. Guy, M. D.*

ACTION AND REACTION

*Dr. Orrol L. Harper*

'ABDU'L-BAHÁ IN AMERICA

*Dr. Zia Bagdadi*

THE SHELTER OF THE WORD

*Walter H. Bowman*

September, 1928

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Cause of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the Spiritual Springs, the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end are the same. The sun of today is the sun of yesterday.

In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—'ABDU'L-BAHÁ.



# THE BAHÁ'Í MAGAZINE

## Star of the West

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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STANWOOD COBB.....Editor  
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*Her Royal Highness Princess Ileana, youngest daughter of Her Majesty Queen Marie, and the late King Ferdinand of Rumania. She is one of the deep thinkers of the younger generation to whom life, in its real sense, means service to humanity. (See page 170.)*

# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 19

September, 1928

NO. 6

"The method of reason is not perfect; for the differences of the ancient philosophers, the want of stability and the variations of their opinions, prove this. For if it were perfect, all ought to be united in their ideas and agreed in their opinions. . . But the bounty of the Holy Spirit gives the true method of comprehension which is infallible and indubitable." —*Abdu'l-Bahá*.

MATERIALISTS look upon the individuality of man as being merely the sum total of his mental and emotional states, which in turn are considered to be the exudation or creation of the physical brain and its allied nervous system. Such a view of man makes gloomily dubious any prognostication of individual existence after death has terminated the functioning of mind and has broken down and dissolved into primitive matter that marvelous structure, the brain, the most intricate which the universe has to our knowledge evolved.

If man's thoughts, his aspirations, his dreams, his spiritual grasp of reality, are but the exudations of the gray matter which forms his cerebral cortex, then it is but logical to assume that upon the dissolution of the body at death man's individual existence comes to an end.

IF HOWEVER, the brain is but an instrument for registering the ultimate eternal identity of man, there would be no destruction of the reality of man merely because death had severed the soul from the instrument given it wherewith to function on this plane of matter.

The latest scientific discoveries regarding the brain seem to trend in this direction. According to Prof. G. H. Parker of Harvard, the nerve cells forming the cerebral cortex num-

ber about nine billion, weigh a little over thirteen grams, and occupy a space of less than a cubic inch. It would seem almost incredible, he comments, that such a small amount of protoplasm in each of us should make possible the manifold achievements of the human mind. Yet these same brain cells are "the materials whose activities represent all human states, sensations, memories, volitions, emotions, affections, the highest flight of poetry, the most profound thoughts of philosophy, and the most far-reaching theories of science."

When one reflects upon the essential nature of this tiny instrument from which emanates our "memories, emotions, affections, the highest flight of poetry, the most profound thoughts of philosophy," would it not appear that the cortex is not in reality the creator of thought, but rather a marvelously formed "receiving set" which registers rather than creates thought-waves?

PLATO, who, so far as philosophic thought is concerned, has made the greatest use known to history of that tiny cortical "cubic inch", ascribed his inspirations not to the power of his own intellect but to a higher force which breathed in and through him. And so with other great artists, inventors, and scientists—they feel that although their brains have worked at



high tension and for long intervals toward the idea or discovery sought for, the final solution has seemed to come from some source beyond themselves—a gift from the blue, as one inventor so described it to the writer.

If those men who have made the most gigantic contributions to world thought and progress ascribe their accomplishments to something other than their physical brain, why should not the ordinary man also seek further than his brain for the source of his mental activities?

NO, LET US SAY, once for all, man is not his cerebral cortex, nor is the cerebral cortex man. It is not a matter of identity, but of instrumentality. Abdu'l-Bahá has demonstrated the immortal nature of man, in showing that if by accident limbs are lost, man does not thereby feel his real self reduced. "Dismember a healthy man—the spirit is not dismembered. Amputate his feet; his spirit is still there. He may become lame, or paralyzed—but the spirit remains ever the same; no change or transformation can you perceive. The spirit is not incapacitated by these conditions. It is everlasting and permanent. Therefore it becomes evident that though the body be dead, yet the spirit is permanent."

And just as the reality of man is not identical with his limbs, his torso, his various organs, so it is not identical with his brain. True, when man's brain is injured, the quality of his thought deteriorates; but so, when man's stomach is injured, does disaster overtake digestion. The brain, and that special part of it given to creative thought—the tiny cerebral cortex—may deteriorate, may disintegrate, without drawing into its vortex of annihilation that central operator, that ultimate identity, the soul.

SO MUCH as regards the implications toward immortality in the newer science of the brain. But there are

implications of even greater practical importance, in the neurologist's belief that man is not at present using this marvelous cortical instrument, with its nine billion nerve cells, up to full capacity. Says Dr. Frederick Tilney of Columbia University, "The brain is as yet only in some intermediate stage of its ultimate development." And he looks to it for the expression of yet unsuspected potentialities and beneficial progress.

If the cortex is a sort of receiving set, then it behooves us to tune it up to its fullest capacity, to make it ever more receptive to higher and more noble thoughts and aspirations. Let us make of it an imponderable bridge with which to cross the gulf between matter and spirit, between earth and heaven. Let us so sensitize this receiver-of-ideas that it may catch the very star-stuff of the universe, the rays that emanate from the Divine Mind, and register them in noble thought and action.

We are told that we need never look upon our own limitations. "Man must not look at his own capabilities, but think of the power of the Holy Spirit. It is indeed the Holy Spirit which empowers man."

"There is a wonderful power and strength which belongs to the human spirit, but it must receive confirmations from the Holy Spirit. If it is aided by the bounty of the Holy Spirit, it will discover realities, it will be informed of the mysteries."

As for the most potent means of achievement, 'Abdu'l-Bahá says: "When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed."

THUS HAVE been given us by the Divine Teacher, the means of perfecting ourselves to the point of more sensitive receptivity to the ideas and

truth of the Kingdom. That the breaths of the Holy Spirit may encompass us, inspire us, aid us to discover and to create—this is the desire that should be in every human heart. This alone will lead to the perfect evolution of the individual and of the race.

The educator, in dealing with human material in the exquisitely formative period of youth should teach the truths of the Spirit first, and let the mental growth and activity flow from the higher source of spirit. "Seek ye first the Kingdom of Heaven," taught the Christ, "and all these things shall be added unto you." It is important truth for humanity to realize: that those marvelous nine billion nerve

cells of man's cortex will never function in their fullest harmony, integrity, and creativeness, until they are tuned to the great vibrating force of the Spirit.

Yes, Spiritual training should be the basic foundation for all intellectual development. Who can tell what may be the effect of spiritual thought, aspiration, and upliftment, upon that little cortical receiving set of ours; making it still more gloriously subtle, more sensitively responsive to those great Truths and Laws by which the Universe is run? The way of the Spirit is the perfect way to intellectual unfoldment and human progress.

---

"When the fire of love is become ablaze, the harvest of reason will be wholly consumed."—*Bahá'u'lláh*.

### SCENTED ASHES

My crop of reason grew apace and throve,  
For I had tended it with grace and love.

I saw the sum of what I made  
Burnt into ashes by a Name.  
But willingly I sacrificed  
The fuel for the flame.

The fire of love ran riot there, consumed,  
But all about me was a sweeter air, perfumed.

—*Sophronia Aoki*.

# THE PROMISE OF YOUTH

ROSA V. WINTERBURN

*In this, the best all-round treatment of the youth problem of today that has yet come to the editor's notice, the author shows beneath the errant adventurousness of modern youth a serious quality of search which may well become the foundation of a more earnest and spiritual age. Dr. Winterburn will continue her theme on Youth in the October "Star of the West" under the title "Knowledge of the Spirit." This gifted writer is a teacher of sociology in one of our up-to-date California schools. She has also taught English and is the author of several text books on English grammar and rhetoric.—Editor.*

THE world wide attack on "flaming youth" is pathetic and alarming. Youth is youth to day as it was yesterday, a million years ago; as it will be tomorrow and a million years in the future. That is, youth is the young of the adult. It is produced by the adult, it inherits from the adult, it copies him, it learns from him, it transmits the dying adult of today into the maturing adult of tomorrow. It follows then that if our youth of today is "flaming", our adults must be red hot. Youth is what the adult world makes it. If adults cut off hope, youth is hopeless; if adults cut off opportunity, youth becomes stagnant and inward-eating; if the adult world opens every door of evil thought and action and of cynical outlook upon the world, youth pushes through those doors and dances and jazes into evil ways and contemptuous disregard of all morality and regulating standards. If adults live sanely, honestly, beautifully, youth follows close in their footsteps. Naturally, whatever the line of movement, youth goes a little farther on it than the older generation, or the world would stand still. Youth is our advance guard into the future. We older ones push it forward along the roads into the future that we ourselves are shaping, and then wonder, often pettishly, that it advances

With all of today's open doors of progress into good and evil, youth now and always stands interpretative of the future. Today it is more proudly interpretative because it is more self-conscious, more aware of its own

powers, intelligence and importance. It should have that self-consciousness, but it should be shaped by an understanding of the inevitable laws of reward and punishment, of progress and retrogression. This knowledge may have many sources, but the controlling knowledge of life and of the source of power is contact with the Divine, is spirituality. As a class, our youth is well instructed physically and mentally, but it is tragically untaught spiritually. What can we expect out of such a youth but a physical and mental adult? A being ignorant of his greatest power, his surest guide—the spirit that dwells within us. Let us consider briefly, first, this youth as he is today; second, some methods of instructing him in that unlimited power of the Spirit which is his birth-right, and for which he should be struggling far more eagerly than for wealth and material success.

The youth of today has the age-old passionate longing for investigation, accomplishment, recognition. The new, the untried call to him. He ventures eagerly into all phases of the world ahead; and usually he goes innocently, or at least ignorantly. He tries out new mental processes; he rejoices in scientific investigations; he tries his mind in cynicism; he luxuriates in the alluring pleasures of thought, research, invention. He plunges into physical prowess, enjoyments, appetites, vices; he revels in the beauties of life; he helps in the struggles for conquest over disease and suffering. He is ready to put his head through any open door, just to find out what



lies beyond. But his adventures into spiritual fields are puerile compared with his physical and mental achievements. The older spiritual attitude, that of many adults, too often repels him, and he knows of no other spiritual world. Superstitions, traditions, dogmas, prohibitions, spring up everywhere before his spirit, and he turns with relief towards the seemingly more joyous and less restricted paths open for the body and the mind. Nevertheless, youth is spiritual minded; but he is far more apt to consider this attitude his mentality than his spirituality. Often he proudly boasts that he builds his religion on his reason, wholly unconscious that reason is based on spirituality, and that the light of mentality is the Spirit of God.

Many of our young people are faithful church goers. To them the church means largely what it has meant to their parents. Large numbers, however, are either indifferent to church life or are wholly oblivious of it. We Bahá'ís need not be alarmed that this is true. The followers of Bahá'u'lláh can never be careless of the debt humanity owes to religion of all ages; but we also know that between yesterday's sunset and the new dawn of today there must intervene a twilight and the darkness of night. This present condition of noisy tumult and dreary blackness is the human night with its revelry, debauchery, and dead torpidity, before the eyes can open upon the breaking day. The young people are still either in the night's revelry or its slumber, or they are just awakening brighteyed and joyous for the new day. Of course the most of them, even those very spiritually minded, do not have the older religious attitude. There is often frank disbelief in anything superior to man. There is cynicism that may be merely a new mental consciousness which will soon disappear, or that may be a reaction from contact with the insincerity that plagues the world. More

frequently there is utter indifference; just going one's way with no thought or interest about so totally unrelated a subject as churches and church going.

So one might continue through the long list of religious viewpoints in this pushing, material-minded, intelligent, quizzical world of today. They are, however, really the surface attitude of many young people, and it is the foundation principal that counts. The realities of life for the individual and the race grow out of the basic elements of life. At heart the ordinary, normal, healthy youth is essentially sound and promising. There is a broad, tolerant, questioning, spiritual sub-stratum in modern youth that is the foundation on which spiritual progress for the future will safely rest. The young people are learning that the church does not contain all religion, and that religion is the way a man lives. They are too extensively trained in modern schools and business to be attracted to the worn-out lecture methods and business processes of existing churches, although both may be tolerantly accepted as long established institutional conditions.

There is shaping itself, however, a newer conception of right living. It rests upon the growing prosperity of the world which suggests and promises greater comfort and happiness for all men; so we find a growing conviction that abject poverty must be ended, since it is not only unjust but also a source of inefficiency, disease and crime. This newer conception of life also grows out of the better mental training of the young, making them more keenly alert to ways and means of accomplishing that which they desire. It springs from the complex inclusiveness of everyday life, which makes it necessary that problems affecting mankind must be studied and solved on the basis of a human co-operation bigger and

friendlier than the world has yet dreamed of. Through these forms of divine guidance the new world consciousness is being produced, which must after all find its root, direction, and strength in the heart and spirit of the individual.

This newer conception of life is an important part of the spirituality of our young people. This spiritual substratum of our youth is teeming with undeveloped life impulses. It is still very chaotic, undeveloped, and startlingly undreamed of and unappreciated. It is, however, the seed ground for Bahá'í teachings. It is the spawning place of the future. Youth itself is as unconscious of the real spiritual make-up of its soul depths as, apparently, a great part of the adult world. The insistence on such expressions as "hell-bent youth," "flaming youth," and many similar ones is alarmingly dangerous and destructive, not only to youth but also to true social progress and to the very future of civilization. To tell youth that it is "flaming" and "hell-bent" is but to make it callous to such conditions. If it is true, who is answerable for it? Whence have come their ideas of home life, of parental loyalty and devotion, of the sanctity of marriage, of business honesty and honor, of legal justice, of national integrity? Surely the youths have learned it all from the adults who have lived their lives before them; who have

taught the children, or left them untaught; who have developed crime and vice and nerve racking jazz and speed. The children have lived what their elders were living, and with the vim and exuberance of youth they have rapidly pushed it farther.

There is infinitely more to youth than all this material mindedness. Youth is essentially the age of ideals, of longings, of aspirations. These are largely based in the spiritual nature. They belong of course, to the impulses that have animated men of all eras, and whose realization has resulted in the steady evolution of humanity into higher and higher civilization. To-day, with all our progress, we should not fail to understand the existence and importance of this spiritual seed-bed. The tragedy of the world is that so many adults neither see nor understand it. Hence, it is imperfectly and scantily used. Youth is blamed for its impulses; life is handicapped by excessive material development and an ignorance of spiritual power.

No world work toward which Bahá'ís can turn is so important yet so alarmingly neglected as the development of spiritual knowledge and power in the youth of today. Progress must start with the individual. There is absolutely no other place for its beginning. The youth must carry on, or the whole structure of future civilization falls to pieces, for youth is the future.

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"IN THIS AGE every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand."

—'Abdu'l-Bahá.

# THE GARDEN OF THE SOUL

BERTHA HYDE KIRKPATRICK

*"The fields and flowers of the Spiritual Realm are pointed out to us by the Manifestations Who walk amid their glories. It remains for the soul of man to follow Them in these paths of eternal life, through the exercise of its own human will."—'Abdu'l-Bahá.*

A few years ago we sowed calendula seed in our garden. All that summer there was a wonderful show of the bright-faced flowers of all shades of yellow. We gathered all we wished but many matured their seed and developed it on the soil below. The next spring, although we sowed no seed the ground was covered with tiny calendula plants and again our garden and house were bright with the sunny blossoms. This continued for three or four years. But then came a spring when the self-sown seed did not germinate and that spot in the garden was infested with weeds and coarse grass.

So it is in the garden of the soul. The fruits of the spirit are love, joy, peace, unity, harmony and the virtues that bring happiness and comfort to the world. Abdu'l-Bahá tells us that man would never have known these virtues unless the great Prophets, the Manifestations of God, had come to earth and taught him, sowing the seeds of these virtues. We may appreciate these virtues very much and use them to beautify and benefit our lives and the world, but unless we cultivate and nourish them with the water of the Spirit after a few generations they die out. We all of us

have observed the deterioration of a fine family or a community. We may teach our children the virtues our parents taught us, but unless we teach them, or in some way they learn, the secrets of the spiritual life, after a few generations the virtues are lost.

When the life of the spirit becomes so choked by the weeds of materialism and intellectualism that its fruits are hardly visible, the Manifestation of God comes to earth and plants fresh seeds of the virtues in the hearts of man, nourishing them by the example of His own life and watering them with the water of the Spirit. We must be very grateful for we are living in an age when Bahá-'u'lláh, the great Manifestation of God has sowed the seeds of love, unity, peace and justice which are to make a new and happy place of this world and when He has shed abroad the Water of Life which will bring these seeds to maturity. Our part is not only to cultivate the seed, but to cherish and conserve the Spirit, the Water of Life. For the virtues, like the calendula blossoms, even though admired and cultivated, will gradually die out unless nourished by the Spirit.

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"AS ALL SOULS have capacity for enkindlement by the Spirit, and as we may all be assisted by Its Divine Power, we must will to receive it. As the soul grows, its capacity increases. Knowledge of God is attained through desire and patience. We must knock at the Door of Truth and seek God with earnestness."

—'Abdu'l-Bahá.



# TEA WITH A QUEEN AND A PRINCESS

MARTHA L. ROOT

*Miss Martha Root, coming up from Greece to Yugoslavia, arrived in Belgrade, the capital, on January eighteenth. She knew that Her Majesty Queen Marie of Rumania and Her Royal Highness Princess Ileana of Bucharest were in Belgrade. She had written them she was going to Yugoslavia and the Princess had sent a note saying that they, too, would be in Belgrade early in January. They were at the Royal Palace, guests of Their Majesties King Alexander I and Queen Marie Mignon. The Yugoslavian Queen is the daughter of Queen Marie.—Editor.*

GOING out into the principal thoroughfare of Belgrade, Kralja Milani, on Thursday morning, January nineteenth, one saw at a glance that it was a fete and the throngs were wild with joy. "Why are all the people so happy?" the writer inquired, and a man who knew German replied in that language: "A little Prince is born at the Palace!" So the little Prince had come! the second son to the King and Queen of Yugoslavia! This American visitor was so happy she said: "I, too, am Serbian today, for I'm just as delighted as you are! Only I wish my education were Serbian, then I could read all these newspapers which have the Queen Marie Mignon's pictures on the front pages!"

This was Thursday and Saturday came a little missive from the Royal Palace: "Mama and I would be so glad to have you take tea with us at half past four," and was signed, "Ileana." Then this is what happened; the writer who arrived at the gates of the Royal Palace five minutes before the hour was met by stern guards standing straight and unbending in their red and blue Serbian uniforms, and why not! They had two little Princes to take care of now! Then secret service men appeared quite unheralded and they escorted the caller to an office of the Superintendent situated to the right and still outside the grounds. There three stalwart officials in full uniform and several decorations carefully examined this little note signed "Ileana" and written on the Royal stationery with the wide black border of mourning. One of the

men then quickly took the visitor through what seemed to be a private gateway into the Royal Gardens, and with his hand he motioned back, the writer does not know whom or what, for she was looking straight ahead to the palace. Passing by several soldiers of the Guard, who bowed profoundly, she was taken through the Royal Palace entrance hall, then through a reception room up into another reception apartment where the rugs, the furnishings, everything was in splendid Serbian art designs, for this palace is new and its decorations are very interesting. A pleasant attendant with kindly eyes and dressed in the picturesque Montenegrin costume with its wide, red, softly twisted girdle, helped her off with her wraps, and another attendant in conventional black took her up in an elevator.

Rare for her, she was in panic because all this formality had made her a little late—and to be late to meet a Queen and a Princess! Upstairs suddenly she halted at the door of the lift, before coming out. Downstairs she had taken off the white kid glove from her left hand to arrange a nosegay, a moment more and she would have forgotten to put it on before entering the Royal drawingrooms! Still, she remembered in time and slipped it on while the attendant in the stately black cloths had to smile and she did, too! Hurrying from the elevator to the apartments of her Royal Hosts an inner poise came, a glad ecstatic happiness, for she was going to meet them again!

A cordial, low voice called as she



*Her Majesty Queen Marie of Rumania*

came through a little reception room into the drawingroom where Her Majesty Queen Marie of Rumania and Her Royal Highness Princess Ileana arose to greet her.

How dear they were! The Queen was perfectly beautiful in her black gown with its myriad draperies and the soft cream-whiteness of the bands about her head and the wide cream cuffs on the smart sleeves. Long strands of pearls heightened the pleasing effect. She was very happy, one could see in her smiling eyes how delighted she was that her daughter, Marie Mignon, and the new little babe so fresh from God had come safely, this little Princeling for whom everyone had been anxiously waiting for nine days! Her Royal Highness Princess Ileana was smiling and looked very girlish in her frock of black wool.

It was a wonderful tea party in that great drawingroom, all in soft grey furnishings with a few American Beauty-red roses in vases here and there. Later during the hour Her

Majesty Queen Marie spoke of the passing of her dear friend Loie Fuller. The guest asked if she might quote the words and send them to "The Bahá'í Magazine, Star of the West." The Queen said: "Yes, you may, but do not call it an interview with me, it is only a talk with you." One could see how this great Queen, granddaughter of the Czar Alexander II of Russia and grand-daughter of Queen Victoria of Great Britain had truly loved and deeply appreciated the friendship of Miss Loie Fuller, sometimes spoken of only as "the dancer." "It was the essence of soul in our friendship," said Her Majesty, "it had nothing to do with our situation in life, the fact that I was a Queen and she was a dancer. She was a creator of marvelous color effects. She had one of the biggest minds of our century, and Loie Fuller was one of the most selfless women who ever existed. We knew each other for twenty-five years, through our fundamental love for humanity. She worked for me to help me be a strength to the

world. Why can't we see the essence in each human being and not just the outside circumstances?

"Well, since the death of Loie Fuller she is colossally recognized as the goddess of light and as the creator of marvelous dances which were a great contribution to art. Not only that, but she is honored for her great work toward peace."

"Inwardly I am free, I am not like those who have not the courage to see! Sometimes I write, and as I thought of the people who are not nice to me—you see I have written it here) I would infinitely rather be nice to them while they are not nice to me, because if I'm not, I shall always be ashamed of myself for not being nice, yet I shall always be able to forgive them!"

The conversation later again turned to incidents in Loie Fuller's life. The Queen related how Miss Fuller was always interested in getting museums started, thinking it helped bring better understanding among countries. Then a little incident came up about gifts and treasures and Her Majesty said: "That was just like Loie, she always gave away everything, she kept nothing for herself! I once gave her a golden locket which had been a gift to me from one of the Emperors of Russia. In it was a little ivory miniature of me which she loved best. It was perfect and all hid in this little case of gold. To make her accept it, I said: 'you wear it Loie, and then you can leave it to one of your museums!' It was stolen from her the next day, and she told me it was just a sign that she should not possess anything just for herself alone!"

The writer asked Her Majesty if Miss Fuller had known about Bahá'u'lláh's principles for peace, the Bahá'í Movement? She said she did not know, but that Loie Fuller was very internationally minded in religion. "I didn't have any opportunities in the

United States to talk with her about these spiritual matters."

Then the Queen spoke about the real meaning of God and true religion and her Majesty made this wonderful statement:

*"The ultimate dream which we shall realize is that the Bahá'í channel of thought has such strength, it will serve little by little to become a light to all those searching for the real expression of Truth."*

Then Her Majesty Queen Marie was called to the room of her daughter, Her Majesty Queen Marie Mignon. She said good-bye very tenderly and asked the writer to give her greetings to all the dear friends.



Her Royal Highness Princess Ileana did not need to go upstairs to her sister. She said: "I am free until my little nephew comes, then I shall be busy." She told the writer about her Girl Guide work in Rumania. Her own words were: "In Rumania the Girl Guide work is the one thing best for all grades of society. Perhaps you know, it was started by the Americans. Our girls always speak of the American secretaries with great love."

The Princess said there are two thousand Girl Guides in Bucharest alone, and there is a centre in Jassy. She added: "And very soon we hope to organize the work in Constanza, our port. Yes, and we have large canteens for working girls and a big canteen for workmen where about one thousand men can eat a whole meal for less than a sixpence!"

Just then her darling little nephew, Crown Prince Peter, four years old, came in with his toy cups and saucers to have a tea party, too. He is a charming little boy, very slender, very alert. The Princess asked him to tell the writer whom he has upstairs to play with, thinking he would announce his new little brother whom he already loves devotedly. Instead



he quickly said: "Oh upstairs I play with my grandmother, with my Mama and with you!" and he smiled his happiness. Then he at once kneeled down on the rug by the table and became very busy arranging his cups and saucers and preparing his own party.

So the Girl Guide conversation was continued: the writer liked what Her Royal Highness Princess Ileana said about the spiritual work with the girls. She said: "The spiritual work with the girls is going beautifully, it is the most advanced part I can speak of. I also wish to have a physical department, but our work is not developed enough for that yet. We have some colonies (summer camps) in the mountains now, and we hope to start one by the sea if we can get the money to do it." She explained how the girls can go for a month's holiday to these camps. She spoke especially of the Young Women's Christian Association and of the Children's Red Cross, for she is an indefatigable worker in both. She said: "I think all these are very excellent to get at everybody generally, it is good for racial amity. But individually no activities compare with the more organized work of the Girl Guides. In the Girl Guide organization, one works directly with the girl—her heart, soul and brain.

The Princess also spoke with deep insight and love of the Young Women's Christian Association. She says it is under the patronage from the Rumanian Orthodox Church, and that both Orthodox and Protestants can be members. She explained: "The Y. W. C. A. girls often come and sing in our Church (The Rumanian Orthodox Church). I find that girls of all sorts come into the Young Women's Christian Association. They come with great interest though often protesting, and sometimes just a little bit sneeringly,

but they soon change their attitude, because of our simple cheerful way. Sooner or later they become very good members."

"I love my work very much indeed, and it has often helped me when I found things difficult both inwardly and outwardly."

This inspiring and very young Princess is the great ideal of the girls of Rumania. It is certainly fine that she studies, thinks and works so hard to help the girls of her country. And though she only came to Belgrade, Yugoslavia, for a visit of three weeks, she brought with her a great number of good books—books on religion, universal peace and service—and she loaned them to her young friends of the Yugoslavian Court. (She does not know it but the writer later saw the rare and splendid fruits and the happiness which the visit of Her Majesty Queen Marie and Her Royal Highness Princess Ileana brought to Yugoslavia).

Now suddenly the little Crown Prince has finished his play. He has gathered and put into the box all the toy cups and saucers. He stands up close beside the Princess and says: "O Auntie, why does it take you so long to eat?" and Her Royal Highness replies to him: "Because, Peterkins, we are almost as bad as you are sometimes, we talk instead of eat!" So very soon we three walked through the great hall where the Crown Prince Peter's little automobiles were waiting for him, but he passed them by, he wished to go upstairs to his little brother. Her Royal Highness held his left hand in hers, she took the writer's hand in her right and in a good-bye that will never be forgotten, she pledged her service, saying: "I am only too pleased to do as much of the work as I can!" Thus came to a close this truly royal tea party!

## HEALING—SPIRITUAL and MATERIAL

CHAPTER V—*The Animal Kingdom*

WALTER B. GUY, M. D.

*"The source of all these utterances is Justice. It is the freedom of man from superstition and imitation that he may discern the Manifestations of God with the eye of Oneness, and to consider all affairs with keen insight."*

—Bahá'u'lláh.

THE human and animal kingdoms are so closely related in function and organic structure that an appreciation of the environment and food supply is sufficient for both in many instances. The same balance of nitrogen or proteins, carbohydrates, fats, and mineral salts, varying, of course, with the needs of species and organisms, must be borne in mind.

We find in the animal world many well known diseases common to man; also, many of the conditions that effect man must be met in the care and treatment of animal life. All need warmth, air, moisture, and food; all are prey to invading microbic parasitic life; all need a proper food supply, and cleanliness from filth; all need proper exercise and a suitable environment.

All animal life, like the vegetable, is subject to the two principles of composition and decomposition. All are born, grow and perish.

Health is neither excess nor deficiency. It is not freedom from invading microbic life, nor is it created by an over abundance of the forces of composition that build and give vitality to the body. Health is harmony, balance, equilibrium. The forces of composition are balanced by the forces of decomposition. In youth, the power of composition is in the ascendancy; in senile conditions, the force of decomposition is strongest.

Animal life depends upon the vitalizing rays of the physical sun; the oxidizing power of the atmosphere; the ingestion of organic food; also, the absorption of vitamins or life

forces of the vegetable or animal world. It is nourished, sustained, and energized by its innate spiritual essence, which we call life.

Books and literature in abundance tell of hygiene and diet. It is unnecessary to go into detail here, but mention is made of a few points to aid those in search of a short way to health.

Excretion, assimilation, and absorption need ample water. Oxidation needs pure and abundant air. Life demands warmth and sunshine, vitamins, and a happy, pleasant environment.

Nerve and brain tissue, being composed of material containing twenty-two per cent of fatty substances, must be nourished by ingestion of an ample supply of both animal and vegetable fats. Fats also supply heat, and aid in the proper intestinal elimination. Fruit, sugar, and mineral salts must be present in the diet, and if far from the ocean, sea foods, or iodine in minute amounts, must be ingested.

In the animal world in contradistinction to the human, we find comparatively few diseases. The animal undomesticated, by its innate instinct, selects its proper food and environment, and although subject to the various vicissitudes of mortal existence, such as floods, famines, and other destructive influences, is, on the whole, in a far healthier and more normal condition than is man.

The balance of nature in the wild animal state, however, is constantly upset by the influence of civilization. The killing off of the predatory animals, as in the western states of

America, often causes a too great increase of deer and wild horses, bringing starvation to many of those animals.

Introduction of foreign animals, such as rabbits in Australia, is also upsetting natural equilibrium causing trouble and disaster to farmers, sheep ranchers, fruit-growers, and vegetable gardeners.

Another great menace, at present very acute, is the universal travel and communication between foreign lands, notably also, the exchange of foreign commodities, plants and flowers, has brought in many injurious parasitic insects that threaten to destroy our entire food supply, unless speedily brought under control. Notably among these insect pests are the European corn borer, Mediterranean fly, boll weevil, gypsy moth, etc. The Government quarantine set up by so many countries, at tremendous expense, the large sums of money spent yearly in the control of or to eradicate these pests, prove conclusively their dangerous menace to our civilization.

Harmony in the animal world is a balance of the two forces, composition and decomposition, and we shall see further on how necessary harmony is in the human and spiritual kingdoms.

That man, by reason of the innate human spirit is greater than the animal is beyond question. 'Abdu'l-Bahá makes this beautifully clear in the following quotation from "Some Answered Questions:"

"What a difference between the human world and the world of the animal; between the elevation of man and the abasement of the animal; between the perfections of man and the ignorance of the animal; between the light of man and the darkness of the animal; between the glory of man and the degradation of the animal. An Arab child of ten years can manage two or three hundred camels in the desert, and with his voice can lead

them forward or turn them back. A weak Hindu can so control a huge elephant, that the elephant becomes the most obedient of servants. All things are subdued by the hand of man; he can resist Nature, while all other creatures are captives of Nature, none can depart from her requirements. Man alone can resist Nature. Nature attracts bodies to the centre of the earth; man, through mechanical means, goes far from it, and soars in the air. Nature prevents man from crossing the seas, man builds a ship, and he travels and voyages across the great ocean, and so on; the subject is endless. For example, man drives engines over the mountains and through the wildernesses, and gathers in one spot the news of the events of the East and West. All this is contrary to Nature. The sea with its grandeur cannot deviate by an atom from the laws of Nature; the sun in all its magnificence cannot deviate as much as a needle's point from the laws of Nature, and can never comprehend the conditions, the state, the qualities, the movements, and the nature of man.

"What, then, is the power in this small body of man which encompasses all this? What is this ruling power by which he subdues all things?"

"One more point remains: Modern philosophers say: 'We have never seen the spirit in man, and in spite of our researches into the secrets of the human body, we do not perceive a spiritual power. How can we imagine a power which is not sensible?' The theologians reply: 'The spirit of the animal also is not sensible, and through its bodily powers it cannot be perceived. By what do you prove the existence of the spirit of the animal? There is no doubt that from its effects you prove that in the animal there is a power which is not in the plant, and this is the power of the senses; that is to say, sight, hearing, and also other powers; from these you infer that there is an animal



spirit. In the same way, from the proofs and signs we have mentioned we argue that there is a human spirit. Since in the animal there are signs which are not in the plant, you say this power of sensation is a property of the animal spirit; you also see in man signs, powers, and perfections which do not exist in the animal; therefore, you infer that there is a power in him which the animal is without.

"If we wish to deny everything that

is not sensible, then we must deny the realities which unquestionably exist. For example, ethereal matter is not sensible, though it has an undoubted existence. The power of attraction is not sensible, though it certainly exists. From what do we affirm these existences? From their signs. Thus this light is the vibration of that ethereal matter, and from this vibration we infer the existence of ether."

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## ACTION AND REACTION

DR. ORROL L. HARPER.

**L**IFE is one grand round of action and reaction. A child touches a hot stove and instantly jerks his finger away. A man opens his eyes to the sunlight and the pupils of his eyes contract. A boy cuts his finger, the blood flows. A girl eats tainted food and becomes ill.

These are natural reactions that are a part of the animal side of human existence. For example, a dog will not let his paw rest long on hot metal; the pupils of a dog's eyes contract when faced by a bright light; he bleeds when he is cut; and poisoned food will make him sick. So in reactions such as these man does not differ from the animal. What then identifies a human being?

Men can be listed under two general heads, animal-humans and divine-humans.

The first class is satisfied to eat, drink, and sleep. It likes to count its dollars and spends much time enjoying the material assets and pleasures that money can buy. It considers no existence beyond the one in which it lives. It is not susceptible to the dictates of conscience. The right or

wrong of a question does not trouble it, except insofar as it finds itself deprived of some material desire or comfort. If any thought of a Creator enters its consciousness, that thought is automatically associated with the outer forms of some church to which childhood environment may have directed its attention. No serious, analytical consideration of life as to its source, purpose and end is possible for this animal class of human beings because it is living intensely and wholly in the present. This world is its heaven or hell, because all its reactions to life are material. It is to this class the man belongs (at least for a time) to whom financial disaster spells death. Such a man cannot continue to live in a world which has taken away his wealth and position.

To the second class of men, the divine-human, life opens its doors to vast and limitless concepts—"without beginning, without end." Its vision is enlarged, lifted up, extended. The seen is permeated by vitalizing forces from the unseen. A mysterious spirit of hope, of faith, of assurance enables this man to accept all

earthly experience with joy and "radiant acquiescence." He lives in a world where "beauty flows." He reads,

"A lesson in each flower,  
A story in each tree and bower,  
In every herb on which we tread  
Are written words, which rightly read,  
Will lead us from earth's fragrant sod  
To hope and holiness—to God."

For all men action and reaction are the vehicles of experience, and experience is the mother of knowledge. An innate desire for more knowledge is the dynamic that constantly urges man to action, and through the twins of action and reaction man gradually grows through experience into his knowledge of life.

One touch to a hot stove will be sufficient to teach one child a lesson. He has learned to avoid hot stoves from that time on. A second child may have to repeat the experiment many times before the memory impression of pain is sufficiently strong to make him avoid being burnt. Not all women are mothers, and not all experience gives birth to knowledge. It is only as man is able to draw a lesson from experience that it becomes of real value. The value of experience to the animal-human type is increased knowledge of material phenomena. The value of experience to the divine-human type is increased knowledge of unseen, spiritual realities.

Do I hear someone say "Is the animal-human type doomed to be forever animal? Can it never acquire any of these mysterious spiritual qualities? I like to eat, drink, sleep and have a good time," you say, "but—I would like to become divine too, if I am missing something in life that I could have, and that I don't know how to find."

Ah, that glorious word "But." It opens the door to a universe of possibilities. It is the sign of the Urge Divine in every man. A closed door appears in the consciousness. Means

must be found to open it. The unknown must be discovered. An unexperienced joy must be pursued. The star of the spirit must be reached for, so that life will become more vital!

Doomed to be stationery? No, indeed. Experience is ever progressive. life is ever unfolding. The Divine is ever seeking a residence in His created forms. Each man is placed on this earth to learn how to change the animal-human into an eternal expression of the divine-human.

But how can this change be brought about? How can regeneration be instituted? How can the man lost in the valley of materialism find entrance to the valley of search? Effort is needed, and a willingness of spirit that will accept all opportunities as of possible value.



Did you ever find yourself saying something or doing something that seemed foreign to you, of which you could not approve? Have you ever thought or said to yourself, "Now why did I say that?" or "Why did I do that?" The cause for such an experience is to be found in the sub-conscious mind. Perverted memory impressions control our actions unconsciously, when we are off guard. The cause for perverted impressions can often be traced to childhood experience.

Reactions of childhood are bound to be colored by the limited child mind. A baby is frightened by a loud noise. The fear of falling may be instilled into its mind by being tossed into the air by some adoring relative. It has no way of knowing that it is in careful hands and safe. That baby may grow into a man and still carry (unknown to himself) that memory fear of falling. An older child may attend some old-fashioned church and have the fear of "hell-fire and damnation" so pounded into his conscious-

ness that he grows into a man of complexes, bound by his subconscious to react to the thought of "God" with fear and trembling, instead of with love, attraction, inspiration and adoration.

Modern methods supply a way to analyze, ferret out, explain and replace many of the abnormal and negative reactions of childhood by showing the afflicted one how to substitute a more worthwhile viewpoint. It is when the adult mind of reason has become active that positive, hopeful, constructive reactions may gradually and consciously be placed in the mind of understanding.

The man suffering from harmful negative memories can learn to re-

educate his own subconscious self, can make of himself a human being who automatically meets all experience in a positive, constructive manner satisfactory to himself. No man need be a slave to his own subconscious.

We speak of hereditary traits and taints. There is no doubt but what we all have them. But we need not keep them. If we discover any quality or tendency in ourselves that we do not like, all we have to do is find the antidote, the exact opposite, that we can and do admire, and make it a part of ourselves.

Let us consider for a moment that everything we have to choose from in the world is divided into two great heaps.

#### NO. ONE HEAP CONSISTS OF:—

All Negatives and  
All Destructives such as:—

Skepticism	Dishonor
Hate	Selfish
Envy	Grief
Malice	Sorrow
Jealousy	Slander
Fear	Criticism
Avarice	Distrust
Lying	Dissatisfaction
Revenge	Unrest
Anger	Quarreling
Cruelty	Impatience
Deceit	Noise
Unfaithful	Filth
Careless	Harsh
Disobedient	Evil
Abuse	Excess
Enemies	Delay
Unhappy	Sickness
Corruption	Death
Dishonest	Inharmony
Rude	Misunderstanding
Ugliness	Chaos
Careless	Prejudice
Immoral	Ignorance
Egotism	Materiality
Violence	War
Antagonism	Worldly
Opposition	Wicked
Despair	Flippant
Excitability	Hypocritical
Ignoble	Thoughtless
Waste	Failure
Inactivity	Poverty
Careless	Indolence
Bad	Pessimism
Superficials	Defects
Doubt	Indifference

#### NO. TWO HEAP CONSISTS OF:—

All Positives and  
All Constructives such as:—

Faith	Honor
Love	Unselfish
Contentment	Joy
Good-will	Gladness
Satisfaction	Eulogize
Courage	Praise
Generosity	Trust
Truth	Satisfaction
Mercy	Rest
Self-Control	Agreement
Kindness	Patience
Fair-dealing	Quiet
Faithful	Gentle
Careful	Good
Obedient	Progress
Respect	Moderation
Friends	Health
Happy	Life
Purity	Harmony
Honest	Understanding
Courteous	Order
Beauty	Tolerance
Careful	Knowledge
Moral	Spirituality
Humility	Peace
Calm	Heavenly
Sympathy	Divine
Cooperation	Modest
Hope	Sincere
Composure	Thoughtful
Noble	Success
Economy	Wealth
Effort	Industry
Careful	Optimism
Good	Perfections
Fundamentals	Interest
Assurance	Cleanliness



In every experience that life brings to us we must choose from one of these two heaps for our reaction,—and we must react in some way to everything that happens.

From which stack do we truly wish to choose? Is it difficult to decide? Which will make us happier to entertain in our consciousness Mr. Cruelty or Miss Kindness and Mrs. Understanding?

How did Jesus react to the nails in His hands, the thorns crushed into His brow, the hatred, the abuse of His tormentors?—"Forgive them, for they know not what they do."

What was 'Abdu'l-Bahá's reply when asked how He had felt during His forty years in prison? "Freedom is not a matter of place, it is a condition. I was thankful for the prison, and the lack of liberty was very pleasing to me, for those days were passed in the path of service, under the utmost difficulties and trials, bearing fruits and results. Unless one accepts dire vicissitudes, he will not attain. To me prison is freedom, troubles rest me, death is life, and to be despised is honor. Therefore I was very happy all that time in prison."

Would it not seem that these two Radiant Sufferers are Divine Fingers pointing the way to true happiness? Have They not shown us how we can become divine-humans?

We all realize that actions, thoughts, and reactions, if repeated often enough become habitual. How simple the process of re-making one's self becomes when we think of it in that way.

Divide all possible thoughts or reactions into the two stacks of destruction and construction. Choose only from the stack that spells peace and happiness. Test every doubtful situation by this lodestone. Repeat the desirable thoughts and actions time after time, until a habit is formed.

With a carefully chosen habit in

control, and acting automatically, even when we are off-guard, effort is no longer needed to be the type of person we have chosen to be. The man who identifies himself with destructive reactions is of the material type, while the man who chooses constructive reactions represents the spiritual type. How can we easily differentiate the two?

'Abdu'l-Bahá answers for us. "A material man lets himself be worried and harrassed by little things, but a spiritual man is always calm and serene under all circumstances."

Each of us can perhaps discover signs of both types within ourselves. How can we entirely eliminate the undesirable, and establish the eternal man of destiny? Again the reply comes.

"Man must be tireless in his effort. Once his effort is directed in the proper channel, if he does not succeed today, he will succeed tomorrow. Effort in itself is one of the noblest traits of human character. We are ourselves the means of our degradation and exultation. People are attracted to us, or repelled by us according to the attributes and deeds emanating from us."

Another word for experience is tests. How should we react to tests? "Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God knows its fitness beforehand, and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests. The tests are continued until the soul realizes its own unfitness,—then remorse and regret tend to root out the weakness. The same test comes again in a greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established."

And again, 'Abdu'l-Bahá, the One Who has Lived The Life, and knows the way promises:

It is possible to so adjust one's self to the practice of nobility that its atmosphere surrounds and colors all our acts. When these acts are habitually and conscientiously ad-

justed to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs to try to be good any longer, all our deeds are the distinctive expression of nobility."

## 'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

*This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The twofold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.*

[Chapter I of this brief story of 'Abdu'l-Bahá's visit in America recorded the events which transpired on His arrival in New York. Chapter II related to His first visit in Washington, D. C., and Chapter III to the first visit in Chicago. Chapter IV told of the stirring events and spiritual victories of His visits in Cleveland, Pittsburg, Pa., Montclair, N. J., and return visits to Washington, D. C. and New York. Chapter V, which follows continues the story of His stay in New York, His attendance at the International Peace Society's Conference at Lake Mohonk, and of His visit in Boston and Worcester, Mass.]

MAY 13, 1912, at Hotel Astor, New York. Reception by New York Peace Society. 'Abdu'l-Bahá spoke upon the subject of "Universal Peace" and after the reception, He said to His interpreters, "No matter how much I say I am the Servant of God, ('Abdu'l-Bahá the servant of Bahá), still they call my name Prophet. It will be nice if something is done so that they will stop using these names and titles."

Speaking to a group of Hindus and Japanese who came to see Him in the evening, 'Abdu'l-Bahá said, "In the ancient times India was very prosperous. From the continent of Asia civ-

ilization spread to Egypt and Syria, and from Syria to Greece, and from there to Arabia and Spain, and from Spain it spread to different European countries. Nevertheless, the world of humanity has not yet reached the stage of maturity. Whenever this material civilization becomes the twin of divine civilization, Universal Peace is established, and the souls attain to the station of the angels, then it will be the time of the maturity of the world."



On May 14, 1912, the International Peace Society held its Conference at Lake Mohonk, N. Y., and 'Abdu'l-Bahá was invited to address the members. Here He remained three days. After delivering His address, He said to the interpreters, "Once I wrote to the friends in Persia in regard to peace congresses and conferences, that if the members of the conferences for peace do not succeed in practicing what they say, they may be compared to those who hold a meeting to discuss and form firm

resolutions about the sinfulness and harmfulness of liquors. But after leaving the meeting, they occupy themselves in selling liquors, and just as before they become engaged in their business. Now we must not only think and talk peace but we must develop the power to practice peace, so that like unto the spirit in the body of the world, peace may permeate the whole world."

The members and speakers who attended this conference were from all parts of the world, most of them did well in presenting their papers. But one of the speakers was very much excited, he kept pounding and hammering the table with his fists, kicking the chair with his feet, shouting and screaming at the top of his voice. Later, 'Abdu'l-Bahá remarked, "There are times when a speaker should raise his voice in order to emphasize his point. There are times when he should speak low, and at times he should smile. Gestures must harmonize with the character of words."

On the following day, May 15, 1912 'Abdu'l-Bahá went out to take a walk and a crowd of young men and girls followed Him. On reaching a large tree, the blossoms of which were in full bloom, he stopped and faced the crowd with His wonderful smile. It was a real spring afternoon. The sky was clear and the sun flooding the green hills with its warm rays. Everything was quiet except for the melodies of song birds and the gentle breeze that whispered to the leaves. Then suddenly the silence was broken by 'Abdu'l-Bahá Who undoubtedly knew the youthful crowd was anxious to hear Him tell an amusing story. He did tell them a peculiarly significant story, which fixed clearly in their minds the importance of deeds. And then He said, "It is very easy to come here, camp near this beautiful lake, on these charming hills, far away from everybody and deliver speeches on Universal Peace. These

ideals should be spread and put in action over there, (Europe) not here in the world's most peaceful corner."

On the following evening, May 16, 1912, about nine o'clock, 'Abdu'l-Bahá said, "We have to leave this place tomorrow and I wish I had one of my Persian rugs here, that I might give it as a present to our host, Mr. Smiley, President of the International Peace Society." Those who were in His company told Him that it would be impossible for anyone to go to New York and return in one night, as all have to leave about ten o'clock in the morning. Then He looked at this servant and asked, "Well, what do you say?" I said, "I am not afraid to try anything for you, my Lord." He handed me His key and said, "Take this and go to my room and bring a rug. May God bless you."

From Lake Mohonk I hired a carriage to take me to the railroad station. To my disappointment, I learned on arriving there that there was no passenger train at that hour for New York, but a freight train was just leaving. I jumped the tracks and made a wild dash as fast as I could run. Finally I caught the rear end of that speeding train and succeeded in climbing up without mishap. Then while I was trying to catch my breath, the conductor came and protested my action and ordered me to get off at the next station. I showed him my professional card and told him that I was going on a very urgent mission. "O you are a doctor! That is all right." Fortunately, the kind conductor did not ask what the nature of the urgent call was.

About two o'clock in the morning I reached 'Abdu'l-Bahá's apartment and had to awaken Mrs. Grace Ober and her sister, Miss Ella Roberts, to let me in. They were very kind and asked me to have something to eat and to rest a while, but I thanked them and told them that I was in a great hurry. Then I selected one of the



most precious rugs from 'Abdu'l-Bahá's room and hastened to the railroad station. I took the first early morning train. It was about nine o'clock when I landed at Lake Mohonk station. From the station it would take one hour to reach Lake Mohonk by carriage, and I had to be there at ten o'clock. I looked around and there was no vehicle of any kind in sight. But finally, the mail-carrier appeared with his little wagon and got off at once to receive the mail. I got on the little wagon and awaited his return. When he came and saw me, well! was I nervous? It was certainly one of the embarrassing moments of my life. However, I explained my position to him, namely, that I was in the service of 'Abdu'l-Bahá, whom we regarded as our spiritual king, and I showed him the rug that had to be delivered right away to Mr. Smiley, President of the International Peace Society. Then as a last resort, I suggested that in case it was against the law to let me go with him, he could at least let me relieve him that morning because I knew how to drive a horse, and if it was necessary, he might consult with the postoffice or the police.

O what a relief came when he said, "It's alright I guess, I am going up there anyway."

We arrived at our destiny just at the time when 'Abdu'l-Bahá was shaking hands with Mr. Smiley and preparing to leave. He took the rug with a smile and presented it to Mr. Smiley to keep as a souvenir.

"Why this is just what I have been seeking for many years!" Mr. Smiley exclaimed. "You see we had a Persian rug just like this one, but it was burned in a fire and ever since my wife has been broken-hearted over it. This will surely make her very happy." Afterward the Secretary of the International Peace Society, who was the last one to leave, came and said to 'Abdu'l-Bahá, "We all appreciate your blessed visit and we believe what

you said is the truth. But we are sorry we cannot include religion in our organization. Our members are composed of all kinds of religions and sects—the Protestant, Catholic, Jew, etc.; naturally everyone prefers his own belief and will protest if any religion besides his own is favored." To this 'Abdu'l-Bahá said, "Your members may be compared to beams of different metals and you are trying to unite them as you would tie these fingers together with a string." Here 'Abdu'l-Bahá brought His own five fingers close together to illustrate His point. "See, no matter how you tie them, still they shall remain separate. But the only way to make these metals into one alloy, is to put them into a crucible and apply intense heat to melt them all. For our melting-pot, we use the fire of the love of God."

On May 17, 1912, 'Abdu'l-Bahá returned to New York. During the following days spent there He used to take a walk in the park along Riverside Drive. Often He went alone, and knowing that the friends would like to accompany Him, He said, "I sleep on the grass. I come out of fatigue. My mind rests. But when I am not alone, surely I talk, and rest of body and mind cannot be gained."

On the following day He spoke at the Church of Divine Fraternity, and Dr. John Herman Randall became interested and attracted to the Bahá'í Cause.

On May 19, 1912 the continuous stream of anxious visitors who called to see 'Abdu'l-Bahá at His apartment in the Hudson Building aroused the objection of the owner and therefore, 'Abdu'l-Bahá moved to the home of Mr. and Mrs. Edward B. Kinney. Among his visitors that day was a group of Jewish Rabbis. In the evening 'Abdu'l-Bahá spoke at Brotherhood Church, Bergen and Fairview Aves., Jersey City, N. J. His subject was "The Brotherhood of Mankind."

On May 20, 1912, 'Abdu'l-Bahá spoke at a Woman's Suffragemeeting in the Metropolitan Temple. On His way, referring to the car of Mr. Mountfort Mills, He said, "Know the value of this automobile. In the future they will say, 'this was the car of the servants of the Blessed Beauty (Bahá'u'lláh).'"

May 21, 1912 was children's day. All the Bahá'í children of New York and some of their little friends had a lively visit with 'Abdu'l-Bahá before He left for Boston.



May 22, 1912. 'Abdu'l-Bahá stopped at the Charles Hotel. In the evening He addressed the Unitarian Conference.

On May 23, 1912, He visited the Syrian and Greek Relief Society. While all were eating lunch, He said to the president of the society: "How fortunate you are to be engaged in service to the poor. My greatest privilege is to be counted as one of the poor." Then He gave her ten gold pounds (about \$50.00) as His contribution to the poor. From there He left for Worcester, Mass. and on His way, glancing at the beautiful country with its green fields, He said, "I wish that Bahá'u'lláh had come to these regions. So fond was He of such scenery that often while traveling, wherever the country was more beautiful and more verdant, He would ask His company to make a stop. Once while passing by the shore of a lake, the green country, the purity of the water and the beauty of the weather were so lovely in the eyes of Bahá'u'lláh that He asked that the caravan be stopped and all remained there for several hours."

At Worcester, Mass. 'Abdu'l-Bahá spoke at the University and met a number of students who were from Japan, China and Turkey. On leaving He said to the President, "I am very pleased with you and your uni-

versity. Indeed you are serving the world of humanity and you are self-sacrificing to mankind. Above all I wish for you the best there is in the Kingdom. My hope is that you may be the cause of spreading sciences and arts, and I pray on your behalf that God may make you an everlasting banner, and cause the divine love to reflect from your heart. From you and the teachers and the students, I beheld much love and affection. This meeting I shall never forget, and always I shall remember your services."

This day, May 23, was a day of rejoicing and happiness, for it was the anniversary Feast of the Declaration of the Báb (and also the blessed birthday of 'Abdu'l-Bahá.) That evening in Boston a wonderful feast was prepared by Mrs. Alice Breed and she had baked a large cake and decorated it with sixty-eight candles, and the first candle was blown out by 'Abdu'l-Bahá Himself.

On the following day, May 24, 1912, 'Abdu'l-Bahá addressed the Free Religious Association or Unitarian Congress.

May 25, the Bahá'ís and their friends were invited to meet 'Abdu'l-Bahá at the home of Mrs. Edith Inglis, and in the evening He addressed the public at Huntington Chambers; and later a group of ministers called to see Him.

On May 26, 'Abdu'l-Bahá visited the Syrians of Boston, and indeed it was a royal reception. Commenting on this meeting, He said, "What a good meeting that was. How the confirmations of Bahá'u'lláh change the souls."

Returning to New York, He stopped at the home of Mr. and Mrs. Edward B. Kinney. During the day He spoke at Mount Morris Baptist Church, Fifth Ave. and 126th St.

On May 28, from early morning until late at night friends and inquirers in groups called to see 'Abdu'l-Bahá.

On May 29, He addressed the Theosophical Lodge at Broadway and 79th St. One of the friends inquired about 'Abdu'l-Bahá's health. He replied, "My health and happiness depend upon the progress of the Cause of Bahá-'u'lláh. This happiness is a lasting happiness and this life is an eternal life."

On May 30, 1912, He spoke at the University of New York.

May 31, 1912, 'Abdu'l-Bahá went to the country home of Mr. and Mrs Wm. H. Hoar at Fanwood, N. J. where a meeting was held. Mr. Hoar pleaded to have Him stay there for a while, but He excused Himself, saying, "We have no time for pleasure and fresh air. We must be occupied in service to the threshold of God." Later He spoke at the Town Hall in Fanwood and then returned to New York.

On June 1, 1912, 'Abdu'l-Bahá gave the following message to a Socialist who had called to see Him. "Tell the Socialists, sharing in property and lands of this mortal world is conducive to strife and warfare. But the sharing and heritage of the Kingdom is conducive to unity and goodwill. Instead of striving for worldly sharing, if you strive for the things of the Kingdom, you will gain strength and eternal happiness. For the divine Kingdom is spacious and will give you whatever you desire, and there will be no more strife and warfare. Is this not better and nobler?"

On June 2, 1912, 'Abdu'l-Bahá spoke at the Church of the Ascension, Fifth Ave. and 10th St., New York. After leaving the church He said, "At first, on arriving at the church, I did not feel inclined to speak, but when I stood before that great audience, where the atmosphere of the church was filled with the Holy Spirit, I received a wonderful feeling of vigor and happiness."

On June 3, 1912, 'Abdu'l-Bahá was the guest of Senator Gifford Pinchot

at Milford, Pa., where a large number of America's greatest statesmen and government officials were waiting to welcome Him. Here, also, 'Abdu'l-Bahá predicted the coming of the World War. When addressing His honored audience. He said, "A world war among the powers is inevitable! But it will not be in America. This war will be in Europe. You have taken a corner for yourselves. You do not interfere with anybody, neither are you contemplating taking the European countries, nor is there anybody covetous enough to invade your lands. You are at ease. The Atlantic ocean is a natural mighty fortress. Europe and other countries will be forced to follow your methods. Great changes will take place in all Europe. The centralization of great governments will end in the independence of internal states or provinces."

On June 4, 1912, 'Abdu'l-Bahá returned to New York and stopped at the home of Mrs. Champney, which like the home of Mr. and Mrs. Edward B. Kinney, became the center of attraction. One of the many friends present asked about the material civilization in America. 'Abdu'l-Bahá replied, "This material civilization is like a glass or bulb, very transparent and pure. But divine civilization is like a lighted lamp. When these two are combined, the utmost perfection will be obtained. The light of the Oneness of the world of humanity, equal rights and divine morals shall spread from this country to other countries and shall illumine the world."

Another person asked, "Is it possible for the busy man of the world to become spiritual?"

'Abdu'l-Bahá replied, "The more the souls advance in material things and the more they act with moderation, the more they can acquire capacity for spirituality. The more sound the body becomes, the more will be



the reflection and manifestation of the spirit. Yes, the things which are contrary to spirituality are those that oppose true science and a sound mind."

On June 5, 1912, 'Abdu'l-Bahá entertained the Bahá'í children at the Unity Club. On the following day, June 6, He visited the homes of Mrs. Newton and Mrs. Ives, where wonderful meetings were held. Addressing the friends, 'Abdu'l-Bahá said:

"In the world of existence there is no issue greater than meetings that are held just for the love of God. Consider, people from the East, people from the West—how in the utmost fellowship we are gathered in one place. It was impossible in the past to have such fellowship and unity. It is the power of Bahá'u'lláh that has united the hearts and brought the souls un-

der the power of One Word. The members of a family even can never be gathered together with such a degree of love and be associated in such joy and happiness. It is through the divine power and the influence of the Word of God that we are assembled with such cheer and gladness turning to the Abha (Most Glorious) Kingdom and like unto young trees of the rose-garden, swaying by the breezes of favor and bounty. This day is the day that can never be forgotten, because we are under the shadow of Bahá'u'lláh; our hearts are rejoicing with His glad-tidings; our nostrils are perfumed by the fragrances of the Kingdom of Abha; our hearts delighted with the divine call and our spirits revived by the merciful outpourings. Surely such a day will never be forgotten."

(To be continued)

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## THE SHELTER OF THE WORD

WALTER H. BOWMAN

*In the following the author, a Bahá'í teacher of Washington, D. C., contributes a scholarly presentation of those fundamentals in religion which give the Way of Life. Scholars, students of religion, seekers after Truth—Bahá'is or non Bahá'is—would profit immeasurably by making this Spiritual Study a part of their daily program. All of the quotations used in this article are from the Revelation of Bahá'u'lláh and 'Abdu'l-Bahá and from the Christian Bible.*

—Editor.

"O PEOPLE! THE DOORS OF THE KINGDOM ARE OPENED!"

"The Doors of Unity and Knowledge—the Essential Purpose of the Creation of Man"—are opened.

"Verily the Words which have descended from the Heaven of the Will of God are the Source of Unity." "In every one of the verses the Supreme Pen hath opened Doors of Love and Union." "Through the motion of the Supreme Pen a new life of significances is breathed into the

body of words." He has "taught the birds of souls a new flight" into the Heaven of Oneness; Oneness of the world of humanity, Oneness of Religion—Universal Love. St. John said: "We know that we have passed from death unto life, because we love the brethren." Bahá'u'lláh says that glory is his who loves, not his brethren only, not even his country, but "Glory is his who loves his kind." "Blessed is he who loves the world, simply for the sake of the Face of his Generous Lord."

"Be attracted to one another, and be members of each other. Every soul of the beloved ones must adore the other." "Gather ye together with joy and fragrance, then peruse the Verses of the Merciful, whereby the doors of Knowledge are opened to your hearts."

The doors of unity and knowledge, then, are opened by the Word, and only thereby. The Word is the One Source of Unity and the One Point of Divine Knowledge. The purpose of the doors is to provide entrance to that which is otherwise unattainable.

"ENTER, O PEOPLE, BENEATH THE SHELTER OF THE WORD!—

"Then drink therefrom the Choice Wine of Inner Significances"—"the Choice Wine of Life," the "new life of significances breathed into the body of words."

WAKE UP, AND HEAR THE WORD, THE VOICE OF GOD!

"Hearken to the melodies of the Spirit with all thy heart and soul!" "Torrents of spiritual teachings have descended from His Holy Lips, that we may hear with the ears of our spirit"—hearken with the inner ear to His Melody."

CONSIDER WHAT THE WORD OF GOD IS!

"In the beginning was the Word, and the Word was with God, and the Word was God. . . The Word was made flesh and dwelt among us"—"God with us." "Verily a Word hath gone forth in favor from the Most Great Tablet, and God has adorned it with the mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures. . . Verily He (the Word) is the Remembrance of God amongst you, and His Trust within you, and His Manifestation unto you, and His Appearance among the servants who are nigh."

"Truth is the Word of God." "Sanctify them through Thy Truth; Thy Word is Truth." The Word is "The Way, The Truth and The Life," is

"Spirit and Life"—"the Spirit of Reality and the Water of Life."

The Word is "the Tree of Life that bringeth forth abundantly the fruits of God."

"The Sun of Truth is the Word of God," "Whose goings forth have been from of old, from everlasting." "Great is the mystery of Godliness; God was manifest in the flesh" of the human embodiment born at Bethlehem, born to be a "Dayspring from on High," "the Light of the World." But His goings forth did not end with the birth at Bethlehem; they "have been from of old, from everlasting." "And the Manifestations of His Beauty will be until the interminable end." "Grace and Truth came by Jesus Christ," not to give us a backward glance of bereavement because One came who would not come again, but to teach us, as St. Paul said, to be "looking for that blessed hope, the glorious appearing of the Great God ('the Mighty God, the Everlasting Father') and our Savior Jesus Christ."

"The heavens (of religions) declare the Glory of God ('the Great God,' 'the Mighty God, the Everlasting Father'). In them (in each heaven) hath He set a Tabernacle for the Sun (of Truth), which is as a Bridegroom. His going forth is from the end of heaven (from that period of time when the Sun of the preceding Dispensational Day is darkened and the Moon does not give light and the stars have fallen from heaven, when 'darkness shall cover the earth and gross darkness the people,' when the 'heaven shall have waxed old as doth a garment and as a vesture shall be folded up and changed' into 'a new heaven')—His going forth is from the end of heaven, and His circuit (His cycle) is unto the end." (His Dispensation lasts until another period of "gross darkness" and the time for another "going forth" of the Sun of Truth.).

The Word made flesh—the Son of Man—is the Tabernacle for this Sun of Truth; and the Word goes forth—there is a “dayspring from on high”—every one thousand years, more or less. St. Peter said “The Day of the Lord is as (that is, about) a thousand years.”

The Word is One, but the Manifestations of the Word in the flesh, “the goings forth” and the “circuits” of the Sun, its dawns and darkenings, are many. A Tabernacle for the Sun of Truth is set in the heaven of each Dispensational Day of the Lord.

When the Word “goes forth”, “the world is renewed, the Rivers of Life flow, the Seas of Beneficence move, the Clouds of Grace gather, and the Breezes of Bounty blow upon the temples of beings. Through the heat of these Divine Suns and Ideal Fires the heat of the Love of God is produced in the pillars of the world, and through the favor of these abstracted Spirits the immortal spirit of Life is conferred upon the bodies of the mortal dead.”

“Unto you that fear My Name shall the Sun of Righteousness arise with healing in His beams”; and “moreover, the light of the Moon shall be as the light of the Sun and the light of the Sun shall be sevenfold as the light of seven days, in the Day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.”

“In the primary sense, ‘Sun,’ ‘Moon,’ and ‘Stars’ signify the Prophets, the saints and their companions.” For example, Jesus, His Disciples, and the faithful followers.

In this Day of the realization of “that blessed hope”, “the Sun of Righteousness” has arisen in sevenfold splendor, accompanied by the Sunlike Moon, “the Righteous Branch,” the “One like unto the Son of Man,” reflecting the light of the Sun; “and the heavens declare His Righteousness, for God (“the

Great God,” “the Mighty God,” “the Everlasting Father”) is Judge Himself.” “Behold, the Tabernacle of God (“the Lord God is a Sun!”) is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God.”

#### CONSIDER THE VALUE AND IMPORTANCE OF THE WORD.

“Consider how great is the value and how paramount the importance of the verses in which God hath completed His perfect argument, consummate proof, dominant power and penetrating will. In the declaration of His Proof that King of Unity hath not conjoined anything with them, for among proofs and evidences Verses are like unto the sun, while all others are as stars. To the people they are everlasting proof, fixed argument, and shining light from the presence of that Ideal King. No excellence equals them and nothing precedes them. They are the Treasury of the Divine Pearls and the Depository of the Mysteries of Unity. They are the strong thread, the firm rope, the most secure handle, and the inextinguishable Light. Through them flows the River of the Divine Knowledges and bursts the Fire of the consummate Wisdom of the Eternal.”

“The Word of God is the storehouse of all good, all power, and all wisdom. The illiterate fishermen and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent learned men in all the ages. It awakens within us that brilliant intuition which makes us independent of all tuition and endows us with an all-embracing power of spiritual understanding.

“Many a soul in the ark of philosophy, after fruitless struggles, was drowned in the sea of conflicting theories of Cause and Effect, while those on board the craft of simplicity reached the shore of the Universal Cause by the aid of favorable winds



blowing from the Point of Divine Knowledge.

"When man is associated with that transcendent power emanating from the Word of God, the tree of his being becomes so well rooted in the soil of assurance that it laughs at the violent hurricanes of skepticism which attempt its eradication. For this association of the part with the Whole endows him with the Whole, and this unison of the particular with the Universal makes him all in all."



ENTER BENEATH THE SHELTER OF THE WORD:  
READ, PONDER, PRACTICE.

(1) Read the word repeatedly, "with the utmost attention." "If thou shouldst succeed in receiving the Tablet of God and His Trace, *Read it time after time!*"

(2) Ponder over what is perused: "Ponder carefully over the explanations, that the refreshing breeze of Knowledge may blow from the City of the Merciful (the Book of God) and cause the soul to reach the Garden of Wisdom, through the beautiful Utterance of the Beloved One." "Ponder over that which has been caused to descend from the Heaven of the Will of your Lord, the Merciful, that ye may know what we have desired in the depth of the Verses." "Through pondering man enters into the very Kingdom of God, comprehends the allegories of the Bibles, the mysteries of the Spirit, and discovers the hidden secrets of the Kingdom."

(3) Put Precepts and principles into practice: "Chant (read or recite) the Words of God, and, pondering over their meaning, transform them into actions!" "The benefit of the utterance of the Merciful One goes to those who practice." "The beloved of God are those in whom the Word of God taketh effect." "If ye love Me, ye will keep My Commandments."

READ THE WORD WITH UNDERSTANDING.

"The purpose of reading the Books

and reciting the Epistles is to penetrate the significances and to reach the summits of their mysteries otherwise, reading without understanding is of no great benefit."

THE REQUIREMENTS FOR UNDERSTANDING THE  
WORD OF GOD.

"Understanding the Divine Words and comprehension of the Utterances of the Ideal Doves have no connection with outward learning, but depend upon Purity of Heart, chastity of soul, and freedom of spirit."

(1) Purity of heart—the first requirement for understanding: "O son of Spirit! The first counsel is this: Possess a pure, a good, a radiant heart." "When a seeker intends to turn the step of search and journeying into the Path of Knowledge of the King of Pre-existence, he must first cleanse and purify his heart." "A pure heart is like unto a mirror. Purify it with the polish of love, and severance from all else save God." "The pure heart is the selfless heart." "Enkindle a fire with the love of the Beloved One ('the Manifestation of the Self of God') and consume all possessions (self)"—consume the satanic self, disregard its will that self may die and the Self of God live in the heart. St. Paul speaks of "dying daily", beseeching the brethren to "present their bodies, a living sacrifice." Bahá'u'lláh says the lover "at every moment freely gives a hundred lives in the Path of the Beloved, and at every step throws a thousand heads at the feet of the Friend." Only the sincere lovers of the Manifestation of the Self of God can attain to that selflessness which signifies purity of heart. "Blessed are the pure in heart for they shall see God," they shall "receive the light of Assurance, and perceive the Glory of God."

(2) Chastity of Soul—The second requirement for understanding: "O son of Being! Thy heart is My home: purify it, sanctify it, for My descent."

When the heart becomes purified—selfless—“empty, swept and garnished” for the Manifestation of the Self of God—the soul’s Eternal Beloved One descends and is established upon the throne of the heart and soul! Then—faithfulness, loyalty, devotion, adoration before the Face of that Beloved One, this is chastity of soul.”

(3) Freedom of spirit—the third requirement for understanding: When the heart is pure and chastity of soul is realized, when we “break the cage of body and desire and become attached to the spirit of the people of immortality,” the heart and soul become spiritual, are “freed from the world of water and clay, and soar up in the Apex of the Merciful and rest with a spirit of severance.” And this is “freedom of spirit:” Freedom from self and selves, from thoughts and things, from phantasmal forms and spectral images, from prejudice, superstition, imagination, imitation, in short, “severance from all else save God”—“complete severance from all that is in the heavens and earth.” “O friends! The heart is a store of Divine Mysteries; make it not a receptacle for mortal thoughts, and consume not the capital of the precious life by occupying thyself with this evanescent world. Thou art of the world of Holiness; attach not thy heart unto the earth. Thou art a denizen of the Court of Nearness; choose not an earthly home.”

“Purity of heart, chastity of soul, and freedom of spirit”—these are the “Lofty Qualities” required for understanding the Word of God; and the counsel to possess them is given time, after time in the Holy Utterances. How can we acquire these “lofty qualities?” Answer: “All the good names and lofty qualities are of the Word. The Word is the Fire of God, which, glowing in the hearts of people burns away all things that are not of God.” Therefore,

Read, Ponder, Practice! Obedience

is the price of knowledge. “If any man will do His Will he shall Know!” “If ye continue in My Word, ye shall Know the Truth (Truth is the Word of God), and the Truth shall make you free.”

“Whoso looketh into the Perfect Law of Liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” “The first thing to do is to acquire a thirst for spirituality—then live the life! Live the Life! Live the Life! The way to acquire this thirst is to ponder upon the future life—study the holy Words, read your Bible, read the Holy Books, especially study the utterances of Bahá'u'lláh. Prayer and pondering—take much time for these two. Then will you know this Great Thirst, and Then only can you begin to live the Life!”



Notice that we are counseled to possess the three requirements for understanding in the first Hidden Word: “O son of Spirit! The first counsel is this: Possess a Pure, a Good, a Radiant Heart.”

(1) “Possess a pure heart.” This of course, means “Purity of Heart.”

(2) “Possess a good heart.” Jesus said: “There is none good but One, that is God.” Therefore a “good heart” is a heart in which God is enthroned as the One “loved above all that is.” And this means “chastity of soul.”

(3) “Possess a radiant heart.” When we “enkindle in the heart a fire with the love of the Beloved One,” we “consume all possessions (self),” and “the lights of the splendor of the King of Oneness are established upon the throne of the heart and soul,” the spirit becomes freed from all “the veils of the satanic ego,” and the

"light of God becomes manifest in all the parts and members" of the human temple, "the whole body is filled with light," "the pillars of the house are all illuminated and radiative through His light." All this is involved in the radiant heart of the freed spirit.

Detachment from self, attachment to the sanctified Self of God, dwelling upon the plane of Holiness in complete severance from all else save Him—this means purity of heart, chastity of soul, freedom of spirit.

TO RECAPITULATE AND CONCLUDE:

If we would "enter beneath the shelter of the Word," would "penetrate the significances"—would "drink the Choice Wine of Inner Significances"—we must be severed from the satanic self with all its preference, prejudice, possessions—"break the cage of body and desire and be attached to the spirit of the people of immortality;" we must, with a pure heart, chaste soul and freed spirit, with the utmost attention, read and recite repeatedly the Word of God, and carefully and prayerfully ponder over its meanings until they are transformed into actions indicating a living faith, into deeds and efforts manifesting the utmost degree of devotion. With hearts aflame with love for the Manifested Word of God, let us enkindle in the heart "the lamp of Search, Effort, Longing—Fervor, Love, Rapture—Attraction, Devotion, and Adoration"—that "the breeze of love" (the Love of God, 'the breath of the Holy Spirit') may "blow forth from the direction of Unity"—that the Doors of Unity and Knowledge may be opened for our entrance—that we may be ushered into "the Tabernacles of His Nearness and the Temples of His Love"—that He may "then unfold to us that which is concealed from the sight of His servants and

that which is veiled from the knowledge of His creatures."

"O son of man! If thou run through all immensity and speed through the space of Heaven, thou shalt find no rest save in obedience to Our Command, and in devotion before Our Face."

Obedience and Devotion! The devotee attains to Divine Unity, the Doer enters the doors of Divine Knowledge.

"If thou art a man of prayer and supplication, fly on the wings of saintly effort, so that thou mayest see the mysteries of the Friend and attain to the Lights of the Beloved." "Spiritual stations are attained through prayer." "A servant always draws near unto Me with prayers."

"At dawn he should be engaged in commemorations, seeking for that Beloved One with the utmost earnestness and power." "An effort is needed that we may exert ourselves in search for Him, and an endeavor that we may taste of the honey of Union with Him."

"Now what will your efforts show forth from the degrees of devotion?"

How often will we read? How long will we ponder? How much will we practice?

"Now what will your efforts show forth from the degrees of devotion?"

Once more ("Time after Time!"): With rapt attention and the nine degrees of devotion, let us repeatedly read and recite, carefully and prayerfully ponder, and, with heart and soul, aspire to perfectly practice the Word of God—that we may possess Purity of Heart, Chastity of Soul, and Freedom of Spirit, the Lofty Qualities required for understanding the Word. Thus may we "Enter Beneath the Shelter of the Word, and Drink Therefrom the Choice Wine of Inner Significances."



## MR. TSUNEO MATSUDAIRA—A TRUE AMBASSADOR OF PEACE

*The retiring Japanese Ambassador to the United States, Mr. Tsuneo Matsudaira, declared in his speech before the Pan Pacific Club in Tokyo recently that the future peace of the world depended on rational thinking and not sentimentality. When Mr. Matsudaira arrived in Washington three years ago as Ambassador to the U. S., almost his first words were, "We must not only think and talk peace; we must work for peace." This spiritually illumined Diplomat is always in the front ranks himself working for peace, and those who know him feel the sincerity of his peace-loving heart. He is leaving Japan shortly to fill the high office of Ambassador to the Court of St. James where he will undoubtedly add to his fame as a true Ambassador of Peace. His recent speech at Tokyo follows:—Editor.*

"SHORTLY BEFORE my departure for Washington three years ago I called on the late Ambassador Bancroft, for whom I entertained sincere and deep respect. The Ambassador at that time said to me, 'You are going to stop at Honolulu; I hope you will find time to visit one of the public schools, for I know you will see something instructive there.'

"On the evening our steamer arrived at Honolulu I was privileged to spend a few pleasant hours under the hospitable roof of Governor Farrington's mansion, and I took the occasion to tell him what Ambassador Bancroft told me. The following morning the Governor himself took me to one of the larger public schools of the city, and the moment we entered its premises I knew what Ambassador Bancroft meant.

"There I saw pupils of all races mingling freely, apparently with no consciousness of racial distinction. There were Anglo-Saxons and Scandinavians, Latins and Japanese, Russians and Chinese, Mexicans and Filipinos, practically all races were represented there. The sight that greeted our eyes was much more than picturesque, colorful, and beautiful. It was indeed inspiring to see the children of diverse racial origins utterly unconscious of racial feeling and joining in play and frolic in the spacious compounds of the school. They were happy, harmonious, joyful and contented. As the recess hour

came to an end, a teacher went up the balcony and pressed what appeared to be a button. The bell rang. It was a signal for attention. Instantly as if by magic, the play ceased and silence replaced the laughter and the chatting which had animated the scene. The children formed lines and demonstrated several movements with wonderful discipline and perfect harmony, simply by the sound of bells.

"I have told you of this little story because I believe that the educational experiment there should furnish food for reflection for all of us who are interested in international harmony and understanding. The essence of peace lies in sympathetic understanding, and no two men can understand each other unless each divests himself of prejudice and makes honest efforts to know the other.

"There is a great deal of truth in the oft-quoted remark of a famous English writer, who told his friend that he hated a certain man. 'Do you know the man?' asked his friend. 'No' replied the English writer. 'If I knew him I would not hate him.'

"In the public schools of Hawaii the children of all races are taught to forget racial distinction and to attain a community of feeling, ideas and ideals. That is a great and noble undertaking, the principle of which might well be applied to the more complex relations among nations.

"I know full well that international relations are not so simple as those

among school children of diverse races, because each nation has its own interests which may run counter to the interests of others. But it is equally true that in many cases conflict of interests is either exaggerated or imaginary.

"The essential thing in the promotion of international harmony is the will to forget prejudice and to understand each other on the part of all nations. Viewed in this light such organizations as the Pan-Pacific Club has a great purpose to serve, and a noble end to advance, because its object is to create intelligent and sympathetic understanding among the countries bordering on the Pacific.

"It is a matter of which we may be proud that of late the problem of universal peace is receiving more and more attention by the powers in the world. It would be superfluous to enumerate all signs of this new tendency, but I am tempted to mention one of the more important evidences, namely, the proposed treaty putting an end to war as a national policy. We are happy to observe that virtually all the nations, to which the treaty has been presented for consideration, have signified their intention of endorsing it. There is every indication that the treaty will, in due course of time, become an accomplished fact, and that the outlawry of war, long the vision of the sage and the hope of the Prophet, will be lifted from the realm of imagination and transported to the sphere of reality. Such treaties may not make war entirely a thing of the past, but there is not the slightest doubt that they are a great stride toward the goal they have in view.

"In the attainment of the outlawry

of war an essential factor is sympathetic understanding among the nations. Unless the nations understand each other anti-war agreements, however well meaning, may not in themselves be a sufficient guaranty of permanent peace. Without real understanding true friendship is impossible, and without true friendship among the Powers international peace, solid and lasting, cannot be established.

"It goes without saying that international understanding cannot be real unless it is based upon rational thinking and unbiased knowledge, and not upon mawkish sentimentality. Viewed in this light, any enterprise whose purpose is to promote international knowledge, scientific, political, or social, should be fostered and encouraged.

"It is for this purpose, I take it, that the Pan-Pacific Union is organized. It has promoted many international conferences in order to facilitate the exchange of knowledge among the countries bordering upon the Pacific Ocean. This summer a women's international conference under the auspices of the union met at Honolulu. Year after year a conference of one sort or another is called by the Union. A few years ago another organization, the Institute of Pacific Relations, with its headquarters also in Honolulu, entered the field with a similar object. The establishment of such organizations and their various undertakings cannot fail to promote rational and enlightened understanding among the countries concerned, and thus materially contribute toward the peace of the Pacific and of the world."—(Reprinted from "The Japan Advertiser", Tokyo).

## Suggested Reference Books on the Bahá'í Movement

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**T**HE PROMULGATION OF UNIVERSAL PEACE, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**L**ETTER AND TABLET FROM 'ABDU'L-BAHÁ to the Central Organization for a Durable Peace. The Hague, a leaflet of vital importance in the consideration of the subject of Peace. Price, 10 cents.

**B**AHÁ'U'LLAH AND THE NEW ERA, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**T**HE WISDOM TALKS OF 'ABDU'L-BAHÁ in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in His own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**B**AHÁ'Í SCRIPTURES. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is indexed. Price, \$3.50.

All books may be secured from The Bahá'í Publishing Committee, P O. Box 348, Grand Central Station, New York City.

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*Lillian Reichold*

# THE BAHÁ'Í MAGAZINE

## Star of the West

HOW HUMANITY FINDS SECURITY

*'Abdu'l-Bahá*

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AMERICA'S ASIAWARD DESTINY

*Stanwood Cobb*

A NEW CHILD BORN TO THE PACIFIC

*Alexander Hume Ford*

INTERNATIONAL CONGRESSES USE  
ESPERANTO

*Martha L. Root*

COMPLETE HEALING

*Walter B. Guy, M. D.*

RELIGION AND EDUCATION

*Marzieh Nabil*

CAN THE RACES HARMONIZE?

*Louis G. Gregory*

'ABDU'L-BAHÁ IN AMERICA

*Dr. Zia Bagdadi*

November, 1928

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Cause of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the Spiritual Springs, the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end are the same. The sun of today is the sun of yesterday.

In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—'ABDU'L-BAHÁ.



# THE BAHÁ'Í MAGAZINE

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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STANWOOD COBB.....Editor  
MARIAM HANEY.....Associate Editor  
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## HOW HUMANITY FINDS SECURITY

At a time in the Orient when even physical brotherhood was not in existence His Holiness Bahá'u'lláh appeared. At first He set forth the principles of physical brotherhood and afterward founded the brotherhood spiritual. He breathed such a spirit into the countries of the Orient that various peoples and warring tribes were blended in unity. Their bestowals and susceptibilities became one; their purposes one purpose; their desires one desire to such a degree that they sacrificed themselves for each other, forfeiting name, possessions and comfort. Their fellowship became indissoluble. This is eternal, spiritual fellowship, heavenly and divine brotherhood which defies dissolution.

"Material civilization advances through the physical association of mankind. The progress you observe in the outer world is founded mainly upon the fraternity of material interests. Were it not for this physical and mental association civilization would not have progressed. Now, Praise be to God! the indissoluble spiritual association is evident; therefore it is certain that divine civilization has been founded and the world will progress and advance spiritually.

In this radiant century divine knowledges, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for each other. Their spiritual perceptions have developed, their intelligence has quickened, their souls are awakened. The utmost love has been manifested. Therefore it is my hope that spiritual fraternity shall unite the East and the West and bring about the complete abolition of warfare among mankind. May it bind together individuals and members of the human family, be the cause of advancing minds, illuminating hearts and allowing divine bestowals to encompass us from all directions. May spiritual susceptibilities set hearts aglow with the message of glad tidings. May spiritual brotherhood cause rebirth and regeneration, for its creative quickening emanates from the breaths of the Holy Spirit and is founded by the power of God. Surely that which is founded through the divine power of the Holy Spirit is permanent in its potency and lasting in its effects.\* \* \*

"Through this divine brotherhood, the material world will become resplendent with the lights of divinity, the mirror of materiality will acquire its lights from heaven and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. Humanity shall come within the bounds of security, the prophethood of all the Messengers of God shall be established, Zion shall leap and dance, Jerusalem shall rejoice, the Mosaic flame shall ignite, the Messianic light shall shine, the world will become another world and humanity shall put on another power."

—'Abdu'l-Bahá.

# The Bahá'í Magazine

## STAR OF THE WEST

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"This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of Universal peace and the reality of the divine kingdom."—*Abdu'l-Bahá*.

"WHEN THE INTELLECTUAL, the moral and cultural leaders of the nations begin crossing their national boundaries in quest of a common experience in service, there seems reason to believe in the near approach of an international civilization of unprecedented splendor. It is a well-known fact that the number of world conferences participated in by the national representatives of various interests is greatly on the increase. The phenomenal frequency of such gatherings is scarcely appreciated, however, by the average person. So engrossed is one in the immediacy of the tasks that lie ahead that there is a tendency to circumscribe the universe by the imaginary lines of private predilections. Meanwhile, the educational and cultural forces operating in behalf of a more closely knit universe are widening the scope of their influence.

The hope for the future abides right there—in this constant interchange of ideas and personalities and points of view. The world is as yet in the primary stages of this significant educational process, but even now there may be seen emerging from these international gatherings a totally new type of citizen—a citizen no less concerned with his own national duties, but a citizen increasingly responsive to the total range of his international responsibilities."

Thus comments the Christian Science Monitor on the many international conferences being held in Europe and elsewhere in the name of science and human progress,—conferences on pedagogy, archaeology, religion, geology, human relations and conditions in industry, astronomy, radiology, and other subjects connected with world peace, industry, and economics. And at the same time that Europe is staging some of these international conferences, the nations facing on the Pacific have been holding in Honolulu under the auspices of the Pan-Pacific Union and the Institute of Pacific Relations, international conferences to discuss science, education, religion, the Press, and various commercial conferences such as the Pan-Pacific Food Conservation Conference.

WELL MAY WE anticipate, as the Monitor intimates, "the near approach of an international civilization of unprecedented splendor." The great epochal civilizations of the past have been similarly the outgrowth of a vast cultural unity both absorbing and stimulating the creative energies of the race. Because of the wider field for achievement and renown, because of the increased competition between brilliant minds, and because of a common progressive aim toward improving the arts of life, periods of



great empire and great wealth have synchronized with periods of active and high civilization.

Now these conditions are being repeated on a similar, yet far vaster scale. The whole inter-communicating world is beginning to function for the first time in history as a cultural unit. Men of all races and nations are united, if not under a single political force, at least under the dominion of mind and of the spirit of progress. Nations vie with nations in discovery, in invention, in progressive achievement. The stimulation to human effort has become as powerful, as the field of accomplishment and reward has become expanded. Any great discovery or attainment now brings to its author world-fame. Any important invention brings streams of wealth from every civilized country. Every great musician, painter, literary genius, receives esteem and financial reward not from his own country alone, but from the whole world. Thus an Irish writer, like George Bernard Shaw, living and working in England may be securing the major part of his income from sales in America. Thus a Belgian historian, like George Sarton, conceiving an immense project in tracing the international history of science, finds the field for successful fruition of his idea in America.

Not only is a cultural unity now becoming prevalent over the globe, but wealth is everywhere rapidly increasing due to man's marvelous conquest over nature, to his successful exploitation of her resources, and to his more efficient organization of machinery and labor for mass production. Thus the amount of goods and the amount of actual wealth in all industrial countries is piling up in the same fabulous way as it did in rich empires of the past—but with this significant difference—that wealth is

not focused in any one spot by the military exploitation of other portions of the world, but is being equally produced everywhere in proportion to the will, energy, and intelligence of the population.

Such wealth, distributed inevitably more or less throughout the great masses of the population, gives a mass-purchasing power which is a stimulation to invention and to industrial and artistic achievement even more enormous than that offered by the greatest emperors and individual patrons of art and progress of the past. Truly we are facing the dawn of a glorious world civilization such as will cast into shade the most dazzling achievements of humanity in the past.

CERTAIN THINGS are needed, however, to facilitate and to assure the continuity and acceleration of such world-progress. The first is the realization and establishment of the principle of the oneness of mankind, above and beyond any concept of nationality, race, or religion. Then must follow the achievement of world-peace. War must be banished from the field of human activity if human enterprise is to accomplish results pertaining to a stable world-civilization. Thirdly, education must become universal, in deed as in name, and throughout all countries of the globe. Fourthly, an auxiliary language must become established, or the world interchange of ideas and science can go on but haltingly. (Already international conferists, realizing this great need, are experimenting with Esperanto as a solution—as are also the great Radio and Movie-tone corporations.) Lastly, there must be established a spiritual homogeneity of culture, such as will bring between all the races of the world mutual understanding, sympathy, and respect.

IN ALL THESE great fields of human needs the Bahá'í Movement has for years been working effectively. Already it has united, and is uniting, in a strongly cohesive culture individual members of every race and religion, and of every continent. Already it is arousing the interest and admiration of world rulers, as they realize the spiritual significance and vast humanitarian goal of this modern and world-progressive movement.

Accustomed as we are in this great century of progress to dream dreams and see visions of the future, it is almost impossible fully to conceive the vast span which world-civilization will achieve when all the necessary conditions are fulfilled. Then all discoveries and achievements of human thought will be published simultaneously in a universally adopted language in all quarters of the globe. Then artists, actors, lecturers, can visit professionally all countries of the world, speaking a language as universal as music now is. Then the great colleges and universities of the world, following a universal curriculum in a universal language, will become great international centers of culture attended peripatetically by men and women of every race and clime.

The results for human progress and happiness, of such an amazing world-culture, are almost inconceivable. The reader may use his imagination here with the utmost freedom—for no flights of the imagination can equal the achievements of reality before the Twentieth Century shall reach its glorious close in an epoch of brotherhood of man, and of love and knowledge of God.

Need we doubt the possibility of this spiritual achievement of a humanity unified in and through the powerful cosmic dynamic of the love of the One God, when we see about us being daily achieved miracles just as unexpected and apparently incredible in the realm of matter? The limitations of the past, obstacles seemingly insuperable in the nature of man's personality, the precedents of past spiritual failures of humanity to achieve such organized perfection, need not incur scepticism as we realize the enormous obstacles to the conquest of nature which man has first slowly and then with accelerating speed pushed back across the barriers of space and time. Nothing is impossible to the brave spirit of man, aided by the power and guidance of Destiny.

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*"In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has heretofore been in the stage of infancy; now it is approaching maturity. Just as the individual human organism having attained the period of maturity reaches its fullest degree of physical strength and ripened intellectual faculties, so that in one year of this ripened period there is witnessed an unprecedented measure of development, likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress; and that power of accomplishment whereof each individual human reality is the depository of God,—that outworking universal spirit,—like the intellectual faculty, will reveal itself in infinite degrees of perfection."*

—'Abdu'l-Bahá.

# AMERICA'S ASIAWARD DESTINY

STANWOOD COBB

**A**MERICA'S destiny is Asiaward. As if by some occult law the movement of civilization on our own planet has ever been westward in tendency. The sun mounting majestically in the heavens from east to west, has been a symbol of correspondence to the diurnal occidental urge of civilization.

True, there is no evidence to warrant us in assuming that this phenomenon will continue. But by analogy of the past, supposing the movement of civilization to go on further westward, the strange paradox arises that the only possible next step, from the occidental shores of the New World, would be to ultimate in the East.

Perhaps destiny has in design this completion of the arc, that civilization should thus encircle the globe by returning to its place of origin. This accomplished, civilization would need no longer migrate from land to land, from people to people, but would equably cover the whole earth with its beneficence.

It may indeed be conceived that it will be from America rather than from Europe that Asia will acquire a new and successful impetus toward modern civilization and the arts of living. We have seen in the past that civilization tends like water to flow from high levels down and out to lower-lying levels. The greater the difference of levels, the greater the pressure of flow. Thus there is a natural psychological tendency for American civilization to flow eastward rather than westward, to focus its main urge on Asia rather than on Europe.

This we see to be the case historically. It is from America rather

than from Europe that Japan has derived, and continues to derive, its modern civilization. The same thing applies to China. These two countries of the far East, (impelled partly perhaps by contiguity) have turned to America for instruction in the scientific arts of life. It is from America chiefly that they have manned their newly founded schools and universities. It is to America chiefly that they send their youthful citizens for foreign education. Europe may seek to emulate the material prosperity of America but where in Europe do you find schools and universities manned and directed by Americans, as has been the case in Japan until recently and is still the case in China? The new Nationalistic China, so Special Envoy Wu tells us, has as a majority of its leaders men who have had contact with American education; and out of nine members of the new cabinet, six are graduates of American universities.

Persia, too, has turned from Europe to America for tutelage. First Mr. Shuster, then Mr. Millspaugh, were invited to the ancient land of the Sun and Lion to instruct in the art of national finance. As treasurer-general and director of taxes, Mr. Shuster was given immense power in regulating the internal affairs of Persia. Mr. Millspaugh in his turn has directed the finances of Persia and helped to create a modern system of taxation, of budgeting, of national expenditure.

Turkey has sought American aid for her educational problems in the person of our greatest progressive educator, John Dewey.

No, the flow of American culture,



it is apparent, is not so much eastward as westward across the Pacific. With good reason Asia tends to look to America for help in her movement of renaissance. While her contacts with Europe have been chiefly imperialistic, her contacts with us have been chiefly the opposite. Asia expects of us no territorial designs, she apprehends from us no military pressure; but a virtual cataclysm would have to overturn Asia's present enforced subjection to Europe before she could willingly and confidently look to Europe for disinterested aid.

Asia has had abundant proof in the past of America's capacity for distinterested friendship. Her faith and confidence in America, though shaken a bit at times, is on the whole steady; and certainly sufficiently strong to motivate the seeking of our aid. May we keep our international policies free from aggression, that we may hold, as in the past, the undoubting confidence of the world's largest and most populous continent.

## II

There are those who see in the Pacific a vast new potential basin of civilization, comparable to the Mediterranean basin of antiquity, and to the Atlantic basin of today.

Chester H. Rowell, who has taken a prominent part in the movement for harmonious relations between the Pacific nations, says in the *Survey* (May 1, 1926),

"The ancient world faced inward, like a Greek house, on the Mediterranean. The modern European world has faced outward, on the Atlantic. America has looked about, on its continental domain. Meantime, half the human race was living across the Pacific, as it were on another

planet. The relative separateness of these two worlds has conditioned all the past; their contact, on a globe shrunk too small to hold them longer apart, is the condition of all the future. Our face henceforward is toward the West, which is the East, and the Pacific coast is become the Front door."

And the Editor of the "*Survey*" adds his own impressive message:

"One rim of the Pacific basin shelters the oldest and most stable of living civilizations; the other, the most recent and most progressive. As all forms of intercourse increase, as they must, and as distances dissolve, the Pacific assumes more and more the character of a vortex into which the interests of every race and tribe and nation living on its borders converge."

Ramsay Traquair, Professor of Archaeology at McGill University Montreal, has a vision of "The Coming Commonwealth of the Pacific."

"Who can venture to prophesy what may be the result when the deepest philosophies of the Occident and Orient mingle, as they may mingle, into one Pacific culture? The Commonwealth of the Pacific will be the latest of the Ocean Commonwealths, and it may be the richest and greatest of them all."

It may become, therefore, the destiny of America to transmit with additions from her own racial genius, that industrial civilization which began in Europe to that awakening antique giant, the Orient. Bridging the Atlantic and Pacific, America holds, perhaps, the key position of the planet. Only one other locality can compare with it in strategic value as

regards the Orient—the eastern littoral of the Mediterranean. At that point, coming eventually to focus in the city of Haifa, European culture and commerce will concentrate to flow out across the vast hinterland through which caravan routes as ancient as civilization itself have from time immemorial linked Europe, Asia, and Africa.

But for America, the Pacific! Already this vision is dawning in the consciousness of many leading minds on both sides of the Pacific, and bearing fruit in those remarkable organizations for peaceful interchange of civilizations, the Pan-Pacific Union and the Institute of Pacific Relations, both centered in Honolulu, T. H., both absolutely free from any political significance as both were organized by those who had vision and whose sole purpose was a better understanding of the peoples and nations bordering the Pacific looking forward eventually to the goal of lasting peace. These two organizations have sponsored many Conferences which have been given more or less publicity in the Bahá'í Magazine, notably in the interesting articles by Miss Agnes B. Alexander on "The Institute of Pacific Relations,"\* and, "The Cooperative Spirit of the Pan-Pacific Union."\*\*

### III

Two obstacles, of psychological rather than of material or political nature, stand in the way of a closer approachment between America and Asia. These two obstacles are racial pride and religious prejudice. Americans are sympathetic and kindly, it is true, toward all peoples of the world. But toward those races which happen to vary by even the slightest pigmentation from the skin-

of-whiteness, many are apt to conceive a vanity of comparison which is not based on scientific fact. Neither the science of anthropology, nor the science of psychology, can succeed in establishing any general evidence of difference of intelligence between the races of pigmented skin and the races of unpigmented skin. What evidence there is bears in the contrary direction, namely, that the different races of the world are practically alike in native endowment of intelligence. Unfounded racial vanity, fostered by the cult of color, is one of the unfortunate barriers to complete hearty accord between the Occident and the Orient.

It is not scientific to take as evidence of racial capacity the comparison of present civilizations. America is in the position of leadership today. But in their prime each of the great races of Asia have held a position of cultural preeminence and influence—China, Persia, India, and the various races of the Near East. If we have at present a higher material civilization than these races, let us share it with them in the spirit of modesty, friendship, brotherhood.

As regards our religious prejudice, that is directed chiefly toward Islam, for the main reason that it is the only active competitor of Christianity. Both these religions are vigorously propagandic, both virile and self-contained, both existing side by side on our planet without making any reciprocal impression. Because the races of Islam are today in a stage of medievalism, bound in tradition, and up to very recently held back from progress by a strict spirit of religious scholasticism, the tendency is to judge unfairly the potentiality of the races composing the Islamic world.

To relegate the Muslim to a grade of low cultural capacity is to show

\* VOL. 16, P. 589.

\*\* VOL. 17, P. 56.

an utter lack of historical knowledge and perspective. For in the ninth, tenth and eleventh centuries Islamic culture led the world. So far ahead of Europe had the Arabs forged their way in scientific thought and discovery that Arabic became the universal language of science, and all important works of other races were either written in Arabic or translated into it. George Sarton, our most distinguished historian of human progress and science, says in his "Introduction to the History of Science":

"As the greatest achievements of antiquity were due to the Greek genius, so the greatest achievements of the Middle Ages were due to the Muslim genius. During this period, although important works were composed in Latin, in Greek, in Syriac, in Persian, yet the most valuable of all, the most original, the most pregnant, were written in Arabic. From the second half of the eighth to the end of the eleventh century, Arabic was the scientific, the progressive language of mankind. Muslim culture radiated from a number of centers which were distributed all the way from Spain to Central Asia. In these centers the Arabs accomplished numerous and remarkable investigations in mathematics, astronomy, chemistry, physics, technology, geography, and medicine. How did it come to pass that Muslims were so far ahead of the Christians from the eighth to the eleventh centuries?"

#### IV

It is not enough, however, to

merely abolish racial and religious prejudice. What is needed is something more constructive than this. We need a sense of actual brotherhood, of amity, of spiritual unity. Many excellent movements of an international kind, of which the Pan-Pacific Union and Institute of Pacific Relationships are outstanding examples, are helping to create and foster such a dynamic unity between the Occident and Orient.

But of all possible agencies for harmonizing and unifying the Occident and Orient, the Bahá'í Movement stands unique. It has clearly demonstrated its power to bring together into loving harmony the most diverse races and religions. The greater the difference of racial cultures and racial viewpoints, the greater the joy of discovering the possibility of brotherhood. Thus a young Persian Muslim recently become a Bahá'í, whose white-banded turban showed he had been studying for the priesthood, upon meeting the writer in Constantinople grasped his hand with the greatest earnestness and friendship and said, "My brother, my brother! Just to think! If I had had to shake hands with you six months ago I would have spat upon the ground, for I would have believed myself defiled. And now, we are brothers!"

Nothing can admit Occidentals into the intimacy of Islamic friendship, and understanding of its peoples, as can the Bahá'í Movement. It is indeed a solvent, the destined bridge, that is to unite East and West in a marvelous new civilization—reciprocal, friendly, confident.

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*"This age has acquired a glorious capacity for the majestic revelation of the oneness of the world of humanity."*

—'Abdu'l-Bahá.



# A NEW CHILD BORN TO THE PACIFIC

ALEXANDER HUME FORD

Director, Pan-Pacific Union

*The following is the opening address at the First Pan-Pacific Women's Conference held in Honolulu sponsored by the Pan-Pacific Union. The ideals of this Union have strongly appealed to the Bahá'í world for they are in keeping with the laws of the new age, and the Bahá'í Magazine has given quite wide publicity to the conferences, activities and findings of this epoch-making and highly commendable organization, having at various times since the inception of the work, published reports of its noteworthy services which have always been directed toward progress in understanding international relationships. In the address which follows Mr. Ford characterizes this Women's Conference as the most important ever held in Honolulu, and certainly Honolulu has been the scene of some of the greatest conferences held in these recent years, for it is at the "cross-roads" of the Pacific and is an ideal setting for demonstrating ideally and practically that great Principle in the Teachings of Bahá'u'lláh—"The Oneness of Mankind." The people of Honolulu seem to have for their slogan, "Prejudice toward none; love for all."—Editor.*

**T**HE gavel has fallen; a new child is born to the Pacific; once more the Pan-Pacific Union is a happy father, and at last a lusty girl child has arrived. An ambition of twenty-one years is attained; the future rulers of the Pacific Empire have assembled.

If our ways are to be the ways of peace, and they must be, then we must follow your lead. We are not Pacifists in the Pacific, we are just naturally peaceful. There is so much to be done and we have never known other than peaceful ways in this hemisphere—as a whole. Our very name means peace. We are peaceful, and peacefully we are discovering those common interests that bind us together more closely. There are so many more important things to do than to slaughter, that we never give that pastime a thought. There are too many things we can agree on to bother much about those on which we cannot. Find for us more of the things in common we can do for our mutual and inter-racial advancement in the Pacific and you will discover that we will seek to do them with all our might. That is what this Pan-Pacific Union is for.

There is enough for each of us and for each group of us to do for cen-

turies to come in this great area where lives and strives half the population of the globe, to weave the net-work of common interest and mutual understanding that will keep us bound together,—if only for our own preservation. So do not fear to give birth to a new Pan-Pacific organization. We need many children and there should be no birth control in our family of those of better understanding.

The Pan-Pacific Union has given birth to many inter-racial service bodies, all of which are now self-supporting and independent. Educational organizations, Science, Commercial, Press, Research, Conservation, Food, Ethical, and other conference bodies born of the Pan-Pacific Union have become permanent bodies for progress and good understanding among the peoples of the Pacific.

The Pan-Pacific Union is of age. It is twenty-one years old, the very oldest of all organizations in the Pacific that calls together for friendly understanding representatives of the countries about the greatest of oceans, around the shores of which live more than half the population of the globe, and at the center of which, where you gather today, meet and mingle in perfect peace, harmony and



*Distinguished representatives from all countries bordering the Pacific, attending the First Pan-Pacific Conference of Women at Honolulu. In the center the world-wide humanitarian, Jane Addams.*

understanding the oldest and the newest civilizations of the world. pleading for betterment and bringing a better civilization to us.

The Union has striven to create a patriotism of the Pacific, and is succeeding. This is truly "our ocean" as the Mediterranean was the "Mare Nostrum" of the ancients. We are proud to hail from the Pacific and we are peaceful-minded.

The gatherings brought together through the efforts of the Pan-Pacific Union have tried successfully both the group gatherings and the round table council. Hawaii has been used as an experiment station in solving social problems on a small scale, and the results placed before the greater bodies about this "our ocean". You are to carry these experiments further.

There are precedents established in the formation of these Pan-Pacific Conference bodies that you might well observe. Out of the Pan-Pacific Food Conservation Conference grew sev-

eral permanent international organizations that now call their own world or Pan-Pacific Conferences. One sectional group of this Conference became an International Sugar Technologists Association holding now its own bi-annual meetings; another, a Pan-Pacific Fisheries Association with David Starr Jordan at its head; another, a Pan-Pacific Legal Association; and also out of this first Pan-Pacific Food Conservation Congress grew the Pan-Pacific Research Institution.

For four years your five sections on Health, Education, Women in Industry and the Professions, Social Service, and Women in Government, have planned and worked. Should they in time each become a permanent international organization in the Pacific would not the world be better for this? There can not be too many groups working for better understanding and for a better world. You women will make a saner world and the Pacific offers a virgin field for a

beginning, and here where there exists no racial hatreds a firm foundation may be laid.

Japan, Australia, and New Zealand have each sent larger delegations to this Conference than these countries have ever sent to any meeting held in Hawaii. The Pacific is ready for this movement of her daughters to take their place in establishing and advancing the ideals that we in the Pacific should establish and live up to for our own self-protection and for the peace of the world. We welcome you; we look to you to fulfill this mission.

This is your Conference, the Pan-Pacific Union merely calls you together, pays your bills and retires. Should you desire further service, ask and you shall receive. It is the hope of the Pan-Pacific Union that you will appoint twenty or more of your organization as follow-up workers to remain in Honolulu as guests of the Pan-Pacific Research Institution, our International Guest House, until they have prepared for your next meeting. We wish them to remain a month or longer.

We wish you to have every facility and help for permanent organization. Should you need a central office and experienced secretaries to serve you until your next Conference, the Pan-Pacific Union offers you these, the service of its staff and its petty cash account until you are well on your feet.

Should the Pan-Pacific Association in China, Japan or any other country induce you to hold your next meeting under its auspices, the Pan-Pacific Union will, to the limit of its ability, back any such effort. We will be glad to aid in any way that you can suggest. We wish you a permanent organization of women in the Pacific.

Perhaps then you may aid us in realizing our dream of the Pan-Pacific Union to erect here at the

ocean's cross roads a building where such Conferences as this may be housed and its deliberations carried out in a great convention hall, a home for the representatives of all international organizations for good-will in the Pacific. Plans for such a building are getting well under way, and we look to the women of the Pacific for their cooperation.

In such a home inhabited by foremost men and women of all races in the Pacific might be cultivated that civilization that knows no war of destruction but only the ways of permanent peaceful solutions and everlasting justice.

Again let me state that the Pan-Pacific Union is seeking to find only those points of common interest in the Pacific on which we can all agree. The rest will follow.

So to the Motherhood of the Pacific we hand the great responsibility of the welfare of our generations unborn, and even if you have no actual children of your own, mother as children the ideals that will make the world happier because the great Pacific, the store-house of the world's future food supply, is at peace.

The gavel has fallen, a new phase of life in the Pacific begins. Its womanhood is assuming its share of responsibility for the welfare of half the population of the globe. May the spirit of Christ, Buddha, Confucius, and all great teachers of mankind guide you and keep you. You believe God has created you equal to man. The hope of the world is that He has created you superior. Certainly if you cannot lead us in ideals of peace and understanding, the cause of civilization is lost, but we of the Pacific trust you. The Pacific is yours for peace and racial advancement—we look to you.

Welcome, whether child, friend or competitor of this Pan-Pacific Union!



# SIGNIFICANCE OF THE WOMEN'S PAN-PACIFIC CONFERENCE

Compilation by Julia Goldman

**H**ONOLULU has been specially honored during the last fortnight by the Women's Pan-Pacific Conference.

The conference had Miss Jane Addams, international chairman, to preside—a woman whom one delegate said she would like to see President of the United States. In her opening address Miss Addams said that the business of diffusion has been the primary business of the world for the last 100 years, and emphasized the tremendous stimulus when various cultures come together where the tendency is to pool discoveries quickly.

Remedies for abuses were suggested, not specifically so much as from the standpoint of overcoming by sane education and inspiration.

Just why should women travel thousands of miles to get back to the old way of talking face to face was explained by Miss Addams:

"Why do women travel thousands of miles to get back to the old way of talking face to face? We come to work out a technique by which there should be intercourse without mechanism; fresh, with something of the touch of the original stimulus. That can only be produced by people working together in groups and having an earnest purpose."

No time was wasted in this conference over questions of less importance than those upon which the general character of humanity depends. From child life to universal industrialism, round table discussions followed one another in orderly sequence.

If there has been doubt about the

right of womankind anywhere in the world to take her full part in intellectual, moral, imaginative and spiritual works, as these apply directly to the betterment of mankind, that doubt must disappear in the light of this splendid conference.—Editorial, Honolulu Star-Bulletin.

OUR PEOPLE view with very lively and sympathetic interest the forthcoming Pan-Pacific Conference of Women. It is a pioneer conference. For years the women of every race and nation have found here a pleasant home and we have enjoyed the benefits of visits from distinguished leaders in all walks of life.

This is the first time that an organized and carefully studied effort has been made to bring together leading women of the countries about the Pacific, so that they may discuss problems that are common to all countries and especially give those who are assembled and the people that they represent the benefit of various new points of view.

We of Hawaii have felt that our principle city and the communities within our Territory, furnish a favorable place for the people of the Pacific area to assemble for a conference and exchange of views. Our location is such that we receive at one time or another representatives of nearly every race populating the islands and continents within and bordering on the Pacific ocean. Hawaii being a pleasant place to live, a certain percentage of these representatives have from time to time made their permanent home in the islands. In this way they have

proved their adaptability or otherwise for adjusting themselves to new environment.

Thus we have here a laboratory. In the community life of Hawaii, it is possible to gain an answer to some of the many questions that are asked regarding what people of a certain type will do when they come in contact with certain other types. In the majority of cases there has been freedom from the dire results that are frequently predicted.

The general conclusion has indicated that human nature is pretty much the same all over the world. Achievements in promoting happy conditions are determined by the capacity for tolerance, coupled with initiative, patience, without loss of aggressiveness. When all is said and done we have finally a continuous demonstration of the unfailing value of courtesy.

Possibly the best thing that can come of a conference of this character is the additional happiness that may be brought into the homes of the less fortunate. New ideas proved practical in one part of the world will be made available to all.—Hon. Wallace R. Farrington, Governor of Hawaii and President, Pan-Pacific Union, in "Mid-Pacific Magazine."

"OUR CONFERENCE is a child of the Pan-Pacific Union, which has paved the way for us.

"While it is a women's conference, the views which we will consider should not be confined to those of women. We are endeavoring to approach our discussion with much broader views.

"Out of the conference, I will not be surprised to find a stronger consciousness of the role of women who have played a vital part in the advancement of human welfare.

"Starting from small groups of church work; missionary societies,

women of the world are now actively engaged in various social and international work. The Women's Christian Temperance Union is the second development after church groups. Then came the Council of International Women.

"The International Association of Women in the Suffrage Movement is still a younger organization. The International Organization of University Women, with its headquarters at London, is one of the most recent international organizations of women.

"Summing up results, we were reminded again and again that no problem in the Pacific can be amicably solved by just one nation alone. The women of Pacific countries must work together.

"Cold scientific inquiry must be instituted for all problems by cooperation of women in different countries of the Pacific. It is encouraging to note that in discussion of all these problems, racial difference was forgotten."—Jane Addams, President of Conference.

"WE OF CHINA are expecting much from this conference for the advancement of international peace. It is peculiar to note that the word peace in Chinese language is written with two characters: 'House' and 'Woman,' showing that even according to the Chinese conception women have a great part to play in bringing about the peace of the world.

"We are tremendously interested in bringing about international peace, which we call in China 'International Happiness', but we realize that this cannot be brought about unless we have, first of all, our domestic happiness."

In summing up her observances of the different groups, Dr. Mei Ting, head of the Chinese delegation further said, in part, that she was impressed with:

"The progressiveness and ambitions of Japan.

"The humbleness of the Koreans.

"The thoroughness of the British.

"The innocence of the Samoans.

And last, but not least, she stressed the hospitality of Honolulu, and the honesty of the United States.

She concluded with the remark:

"China, after this conference, is wiser than before she entered into it."—Honolulu Advertiser.

"WE ARE GOING back to Australia, where civilization is newer than that of other countries, with a deep impression of Honolulu as a home of Pacific nations.

"Nowhere in the world can we find such an impact of races and nationalities, living in a wonderful community spirit. Through this conference, and through our visit here, we are charged with renewed responsibility to shape our own destiny.—Mrs. B. Rischbeith, chairman, Federation of Women Voters of Australia.

ation of Women Voters of Australia.

"STRONG FOUNDATION for scientific investigation by the women of the Pacific area has been laid because of this conference. All Japanese women are returning to their home-land with an inspiration from this conference to do their part in bringing about international friendship and peace in the Pacific area."

—Miss Yoshi Shoda, speaking for the delegates from Japan.

"FOR THE FIRST TIME, the industrial question has been given its due place in our international deliberation," said Miss Mary Anderson, director of Industry, Women's Bureau, Department of Labor, Washington, speaking for the United States' delegation. "We can now work together with women of other countries in the solution of various industrial problems of women."—Honolulu Advertiser.

"Consider how great and unexampled have been the diversity of race, the antagonisms of faiths and the conflict of opinions in Persia. In this day, however, the fragrance of holiness has produced so complete a fusion of the divers elements in that land that its varied peoples, its opposing sects and hostile races have become even as one soul. Reflect how great is their (Bahá'ís) love one for the other, how firm their union, how unified their interests, how close their association and intercourse. Christian, Jew, Zoroastrian and Muslim, having all banished every trace of estrangement and difference from their midst, have all gathered together in perfect harmony and understanding, with all affection, happiness and freedom.

"Ponder in thine heart what the Power of the Most Great Name (Bahá'u'lláh) hath wrought!"

—'Abdu'l-Bahá.





*Delegates from forty-two countries attending the Twentieth Universal Congress of Esperanto*

## INTERNATIONAL CONGRESSES USE ESPERANTO

MARTHA L. ROOT

**T**HE world no longer disputes that Esperanto is not a Living Language. Several International Congresses in Europe this year have used this international medium as the official language for one and only one translation. For example, if speeches are given in French, English, German, or other tongues, the interpreter gives the talk in Esperanto. So successful has this proved that some of the greatest world congresses next year are to use Esperanto. Among the latter are: Third Biennial Conference of World Federation of Educational Associations which will meet in Geneva, Switzerland, July 26-August 4, 1929. Thousands of delegates are expected. The International Bureau of Education in Geneva states that possibly, too,

there will be a Conference of International School Correspondence in Geneva, three days before this Congress, and this Conference will recognize Esperanto. The New Education Fellowship Conference which is to be held in Copenhagen August 6-16, 1929, will use Esperanto as the official language for translation. It is an interesting fact that all over the world, delegates seeing that Esperanto is to be used, begin to study it so that they will be able to understand. Perhaps the best propaganda for Esperanto is not to talk about it, but to use it!

The International Congresses which so successfully introduced Esperanto this season were: the Inter-religious Congress for Peace, in the Hague, Holland; the World's



*World Congress of Esperanto at Antwerp, Belgium, August 3-11, 1928.*

Youth Congress for Peace, in Eerde, Holland; World's Congress of Religious Socialists, Le Locle, Switzerland; the International Congress for Workers' Education in Gotenburg.

The Inter-religious Congress for World Peace at The Hague July 30-August 2, was the first of its kind which has ever been held in Europe. It is the mother Conference of scores of others which will be called in Central Europe. Pastors, peace workers, city officials present, who formerly had not known much about Esperanto, were amazed that so many delegates easily understood every word. They bought Esperanto books and returned home to learn this international language which is gaining such favor throughout the world.

Americans who expect to travel in Europe will find Esperanto a passport to all progressive movements. Esperanto is also a language of brotherhood. The Esperantists belong to the new age. Among them are the standard bearers of universal

education, and of the new economic solution; scientists health specialists, broadcasting experts. The man or woman who knows Esperanto may meet the minds, the souls of European culture.

Speaking one day with Dr. Edmond Privat, President of the Universal Esperanto Association, one of the great authorities on this universal tongue, the writer asked him: "How would you answer the Professor or linguist who speaks perhaps twenty languages and without ever having looked into Esperanto to see what it really is, says, 'Oh, Esperanto is an artificial language.' Was not every language in its very beginning an artificial language—made through art?" Dr. Privat replied, "In a way, yes, Esperanto is an artificial language, but in another way, no, it is not. The basis of the language was only a very limited vocabulary of roots already international and a few rules of grammar. Forty years have elapsed and the language has grown,



being enriched by a more and more frequent use. A language is not contained in a book; but in the vast material of living expressions made by the people who use it. The only artificial part is the endings, the formation of new words by combinations of roots, and by adding existing suffixes which give an almost unlimited vocabulary. The power of combination in Esperanto is so much freer that the possibilities of this universal tongue are extraordinary."

To people who have traveled and met the statesmen and the masses in different lands, it is evident that any national tongue is not only not acceptable as a universal help-language, but it is unsuitable to the international thought content of a new universal cycle.

People who go as representatives from fifty-four countries to the League of Nations in Geneva, for the most part speak French or English or both. All speeches in the Society of Nations sessions are translated into French and English. Some speak in their native tongue and provide their own interpreter and their words are again translated. Much time is tediously lost, much money spent for interpreters and translations and printed matter in several languages. However, the International Labor Bureau in Geneva has quickly seen the advantages of Esperanto and it has issued a separate Bulletin in this language and conducts a newspaper service in Esperanto.

Next door to the Antwerp Universal Congress of Esperanto, Brussels had an International Labor Congress in August where every speech had to be translated three times. Le Locle, Switzerland, was the scene of a wonderful Inter-religious Congress of Socialist Christians, in August, where every delegate was like a flame of spiritual fire burning to help humanity to world peace and to spir-

itual brotherhood. Esperanto was used successfully, and the following resolution was adopted for the next Congress which is to be held in 1930: "The International Congress of Religious Socialism having used Esperanto as the only translated language, recommends to all the groups in different countries to begin the study of this language to facilitate the international contact and the next Congress in particular."

Universal education is not alone for the leisured few who have time and means for higher learning and the mastery of many languages. The task of Twentieth Century educators is equally to equip the working classes of the world with a universal auxiliary language, and Esperanto is a path to international comprehension and expression that the laboring people can follow.

The Twentieth Universal Congress of Esperanto held in Antwerp, Belgium, from August third to eleventh was attended by 1,500 delegates from forty-two countries. A letter of salutation to the delegates from Shoghi Effendi, Guardian of the Bahá'í Cause was read at the opening session, as follows:

"Haifa, Palestine,  
May 4, 1928.

Dear Fellow-workers:

On the occasion of the opening of the Twentieth Universal Congress of Esperanto, I wish to reaffirm, in the name of the Bahá'ís of both the East and the West, the sentiments of goodwill, fellowship and loving sympathy, that animate the followers of Bahá'u'lláh in their attitude towards the work in which you are so nobly and devotedly engaged.

I can assure you that the members of the world-wide Bahá'í community follow with increasing interest and genuine hope the progress of your labours, and feel that by your high endeavours you are promoting one of





*Section of the Bahá'í Esperanto Conference, part of the Universal Congress of Esperanto in Antwerp, taken just before the first session. In the front row seated, Miss Lydja Zamenhof in white, who served as honorary President of the Conference, and representatives from England, Persia, Germany, Holland, United States and other countries.*

the outstanding principles proclaimed by Bahá'u'lláh.

They share with me the fervent hope that in the days to come closer bonds of cooperation and fellowship may bind the Esperantists of the world with our beloved Faith, and that the establishment and maintenance of intimate relationships between Bahá'ís and Esperantists may prove conducive to the betterment of mankind.

May the Almighty guide and bless your deliberations, and graciously assist you to bring into closer understanding and communion the diverse peoples and nations of a sorely divided world.

Your true brother and well-wisher,  
SHOGHI."

Representatives from governments and more than fifty international associations sent greetings. Hundreds of letters and telegrams were received from national societies. It was announced that one hundred and sixty-seven radio stations now broadcast Esperanto, and there was much discussion about using Esperanto for Moving Pictures and for "Talking Pictures" or "Movietones".

Two Bahá'í Esperanto sessions were held as part of this great Congress. Miss Lidja Zamenhof, youngest daughter of the late Dr. L. Zamenhof, creator of Esperanto, was the honorary President at both sessions and spoke eloquently at the opening. Dr. Heinrich Nienkamp (author of "Uncrowned Kings"), Bahá'í and well known writer in Europe, had a paper on, "The Bahá'í Movement and Politics"—politics in the sense of the influence upon national and international affairs if the Principles of Bahá'u'lláh were followed. Mr. H. S. Mohammed Ruhani of Resht, Persia, gave an address on, "The Bahá'í Movement and Esperanto in Persia"; Mr. Vuk Echnert of Prague spoke on, "The Spirit of the New Day"; Mrs. Mary Hanford Ford of New York City on, "The Succession of Prophets"; and the writer on, "Universal Education for World Peace". Distinguished Esperantists from several countries spoke briefly. Miss Julia Culver of Chicago did much to help these two sessions.

The next Universal Congress of Esperanto will be held in Budapest, Hungary, in August, 1929.

# COMPLETE HEALING

WALTER B. GUY, M. D.

*This is the seventh chapter in the series of articles on "Healing—Material and Spiritual," by the author. In this article Dr. Guy outlines the practical steps which should be taken by ailing people in the way of a medical investigation and possible cure, but above and beyond all is the need of a spiritual balance to life which constitutes the only permanence of physical equilibrium and well being.—Editor.*

*"But the principle causes of disease are physical; for the human body is composed of numerous elements, but in the measure of an especial equilibrium. As long as this equilibrium is maintained, man is preserved from disease; but if this essential balance, which is the pivot of the constitution, is disturbed, the constitution is disordered, and disease will supervene."*  
—'Abdu'l-Bahá.

**I**N previous chapters I have endeavored to point out the laws and conditions necessary for a sound, healthy, and contented life. I am concerned, however, in reaching those who are not in that desirable category. People who find life arduous and unfruitful; people who are drifting instead of riding the current of human life; people who are sick in mind, soul, and body, and are seeking health and the fulness of life; people who migrate from physician to physician, to healers and quacks, in search of bodily health and find it not—and above all, those individuals who are lost in the morass of conflicting creeds and are bewildered by the claims of rival schools of therapeutic art.

In all cases of physical ill health, search should be instituted and a complete examination by a competent physician made of the organs, tissues, secretions, excretions, and functions of the human organism. Ofttimes such examination will show an infection such as is found in necrosed or impacted teeth, an abscessed gall bladder, an infected appendix, or infection of some other organ.

If the patient is from the South or Tropics, the blood stream may be host to various animal organisms, or the intestinal or urinary tract may harbor one or more species of parasites so prevalent in tropical environments.

Search throughout the body for low chronic infections, impaired functions, for various lesions, such as gastric or intestinal ulcerations, and impaired functions of the kidneys, is always in order. When all this is done, and the whole of the symptomology both objective and subjective obtained, treatment should be applied. If successful, then the patient is relieved of his or her difficulties.

After all these procedures have been accomplished, there still will be found a varying percentage of those who fail to respond and complain of sickness or impaired vitality. Many of these will not show any particular group of symptoms indicating organic disease, but will manifest on the other hand, positive symptoms of 'dysfunction' in varied degrees. These people are those to whom we need to point the way to a normal state of health by setting into harmonious relationship the different kingdoms and allowing the spiritual to function normally in the every-day affairs of life.

How can this be achieved? These sick and unhappy ones must put themselves unreservedly in the hands of one who knows. One who is cognizant of the spiritual realities. One who is in attune with that spiritual force ever overshadowing, illuminating, and vitalizing physical life. One who has pledged his all to the call

of the Master. One who knows his Lord, one who would walk in His steps, reflect His power, and give forth His love. "Not by might nor by power, but by My Spirit," saith the Lord.

The Divine Love that creates, sustains, and carries forward our Universe, is near to each one of us. "It is nearer than hands or feet." It ever seeks to enter our hearts, ever knocks at the door of human life. "My son, give Me thy heart," was written of old, yet is ever new. That Love which will not be denied; that Love, unparalleled in human existence, which throughout the ages of bygone days, and even to this day, sends His messengers to mankind. Messengers that show forth His power and glory, true reflectors of His Love, nay, more than that—true vehicles of Himself. They go through torture, exile, imprisonment, and death that we might not suffer; driven from their homes that we might find our Home; imprisoned that we might be set free of self, and attain to life eternal.

Let the knowledge of this all-comprehensive and abiding love sink into the soul and consciousness until the emotions are stirred, the tears fall, the heart rends in anguish, and the feeling of utter worthlessness becomes manifest. Then the soul will become severed from its worldly desires, its fleshly lusts, its sinful greed, its egotistic urgings for greatness and fame.

Yes, give up mortality for immortality, give up all, to that Love which loves so greatly. Then, and only then, will healing come for body and soul. Desires will fade away, and instead of sickness and grief, the afflicted one will find the Most Great Peace. When the soul is free, worldly ambitions die, and warring lusts are stilled, and the heart begins to reflect light and joy, which is given freely and without stint.

Faith is knowledge and the experience of the indubitable eternal verities; therefore, its expression is the shining forth of the divine qualities in human life.

It is told of Fred Douglass, a free negro who worked for freedom in slavery days, that at one time he spoke to a group of his own people in utter discouragement—in his heart all hope was dead. An old colored woman arose and said, "Fred Douglass, is God dead?"

Nay! God is not dead! He is ever present. His Love is always near to us, but if we love Him not, how can His Love reach us? How can His healing rays cure us? How can His spirit awake and restore us, and give us life eternal?

Turn, then, with complete humility to Him whom God has sent, through whom He has revealed His very Presence. His bounty is overflowing abundant Life. Turn to the glory of God, Bahá'u'lláh. He, like Jesus of long ago, has manifested God's Beauty, and Love, and Power. He, to-day, heals and comforts, and in His touch is life.

Shall we tie God's hands? This was attempted in the days of the lowly Nazarene. Shall we deny before we try? "Taste and see that the Lord is good."

From age to age, God manifests His Love to us. He comes again and again in human form to man. He opens the Door, leads the Way—through prison, through torture, pain, and sorrow, to glorious victory over sin and death.

We must follow on, walk in those footprints marked with His blood, search until we find Him, then lift up our eyes and open our hearts.

If we do this thing in utter sincerity, His Love as a flood of sunlight will flow through us, His arms encircle us, His Power overshadow us, His Joy comfort and invigorate us. For those who give all, truly, shall



truly receive all; for God, and God alone, is able to know and to give Life and Love and Truth.

Turn to Him in fulness of love, of devotion, and cast your heart at His feet. Surrender this unhappy, futile, sick, and discouraged self to Him, and He will take it and transform it into His Likeness.

It is the old story of the Cross. The Way is ever the same. The same loving hands are waiting to heal and to bless, the same Light is shining through the darkness of sin and disbelief, the same Love is waiting for His errant children, patiently waiting for the prodigal son, tired of the world and starving on the husks of intellectual metaphysics. That Love is ever waiting to welcome Home those who will to come to Him. 'Abdu'l-Bahá said, "There are two ways of healing sickness—material means and spiritual means. The first is by the use of remedies, of medicines; the second consists of praying to God and in turning to Him. Both

means should be used and practiced.

"Illness caused by physical accident should be treated with medical remedies; those which are due to spiritual causes, disappear through spiritual means. Thus, all illness caused by affliction, fear, nervous impressions, will be healed by spiritual rather than by physical treatment. Hence, both kinds of remedies should be considered. Moreover, they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God, Who hath revealed and made manifest medical science so that His servants should profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvelous effects.

"Now, if thou wishest to know the divine remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Guard them sacredly."

## RELIGION AND EDUCATION

MARZIEH NABIL

*The following article by a brilliant Persian-American girl completing her education at Leland Stanford University in California, presents a challenge which may well make the modern educator gasp; but can he answer it?*

*In this writer, whose birth itself is a witness to the unity of the Persian and American world, we find a genius which is a harmonious expression of the cultures of the two races which mingle in her.—Editor.*

**D**ISTASTEFUL word—religion. It has come to mean long hard hours on church seats, and endless discussions as to whether transubstantiation or impanation is the correct view. And yet, it is the only thing in life that is worthy of attention. The reason is shiningly simple. God, the First Cause, exists because the world—an effect—is impossible without a cause; the soul exists because our scientists, although

they know exactly what life is made of, cannot create it. There is evidently something in us that is more than material. Immortality exists because science tells us that from the beginning of time we have been passing from one stage to another, and it is therefore highly unreasonable to assume a jumping-off place.

Thus religion is the most vital thing in the world because it deals not only with our present lives, but

also with God, the soul, and immortality; it is a link between the material and the spiritual. According to the Bahá'í teachings, we in this world are acquiring faculties for use in a future stage of existence, just as an unborn child is being equipped for life in this world. Here again the all-importance of religion is demonstrated.

As for education, it is a tool to remodel the world with, to "remake the sorry scheme of things entire." We all of us need education; we are no more born self-sufficient than a puppy is born house-trained. All learning is worthwhile which does not "begin in mere words and end in mere words," and is not contrary to progress. If anyone thinks our American educational system is a failure, that does not discredit education.

The scientists who have given their lives toward increasing education are undoubtedly important forces in the world, but there are two kinds of scientists—those who laughed at Columbus, and those who, like Professor Pupin, shocked a class of erudite freshmen physicists by telling them that sound was the voice of God. As a matter of fact, religion is a much more dependable thing than science, because scientific theories change from one decade to another, whereas the basic principles of religion have been the same since history has existed. Each scientist refutes his predecessor, but Muhammad's teachings upheld the teachings of Christ, just as Christ confirmed the laws of Moses.

Headlines in the daily press show that education without religion often leads merely to moral despair or more scientific murders. This is, at least, the effect of religionless education on thinking minds; there are, of course, people who are not so affected, because they are content to sleep

away their lives and don't care—they have no desire to rip off bandages. It is imperative that religion should guide education. A purely material education is not only worthless, but will cause the destruction of the human race; an educated European who fights with guns and disease germs is a much more dangerous animal than an untutored African cannibal with a bow and a handful of arrows.

Well, then, someone will say, why not give education an ethical coloring; teach people that doing good is its own reward, that exterminating a fellow-nation is eventually injurious to the exterminator, and all the rest of it. Why harp on religion all the time? The answer is, that a mere, human code of ethics is no better than a body without a heart. People are so constituted that they will never do good because it is reasonable; they will do good only because they want to. Religion touches their hearts and inspires them with a desire to lead praiseworthy lives; and it is absolutely impossible that a mere code of ethics, which would ignore God, the soul, and immortality, and limit everything to this world, should do this. The majority of people, when told that it is reasonable to check the animal in their natures, will always answer, "What's the use?" At best, the highest type of ethicist will believe, like Diderot, that he can rightfully do whatever will not bring harm to others, and he will totally disregard the vital injury he may be doing his own soul.

America is, materially and ethically speaking, the most civilized country in the world. Her leaders decided that she should stop drinking, and proved that prohibition was a worthy and reasonable institution, but some continue to drink. The Arabs in the desert, over one thousand years ago, were in all respects the dregs of

humanity; Muhammad stood on a camel-saddle and told them to stop drinking—and they did, for centuries. The Arabs gave up wine for the love of God, and some Americans refuse to give it up for reason.

Education is nothing but the medium through which religion must, in every age, supply the needs of that age. The supreme needs of our time prove to be world peace, the abolition of racial and national prejudices, sex equality, universal education, the reconciliation of religion and science and the solution of economic problems. Education, to deserve the name, must satisfy these needs. A person who is unmoved by these needs and uninterested in satisfying them is uneducated, no matter how many facts he has accumulated.

According to the Bahá'í teach-

ings, education is made up of three components—the material, the intellectual, and the spiritual. A well educated person must be developed along all three lines; a hermit, for instance, who eats and reads in negligible quantities, but prays profusely, is not well-educated; neither is a profound scholar who disregards the spiritual element in life. The direction which education is to follow is pointed out by a Buddha, a Christ, a Muhammad, or in other words, the Divine Messenger in every age. These are the perfect educators, because they alone are qualified to give forth not only material and intellectual but also the spiritual aspects of education. It is their duty to make known and to solve the problems of the time in which they appear.

## "CAN THE RACES HARMONIZE?"

### A SIGNIFICANT INTER-RACIAL CONFERENCE

LOUIS G. GREGORY

*In pursuance of its adherence to the spiritual principle of universal brotherhood and abolition of racial prejudice, the Bahá'í Community of America has for several years maintained a series of Inter-racial Amity Conferences, the success of which has been extremely significant. Herein is reported the latest Conference held in August at Green Acre, Eliot, Maine, the Bahá'í Summer Colony.—Editor.*

**G**REEN ACRE, center of Bahá'í activity in summer, pursuing in many practical ways its ideal of universal peace, under the direction of the Bahá'í National Committee on Inter-racial Amity, held its second annual conferences August 24 to 26. This event came at the height of the season and was a gain over the congress of last season whose standards were high. It was to some who saw the beginning of this branch of service seven years ago, a reminder of the first Amity Convention held under the direction and guidance of 'Abdu'l-Bahá. Success was attained through the cooperation of the Green Acre

community and the near-by Bahá'í assemblies of Eliot and Portsmouth, the attraction of friends from a distance, the presentation of a program of unusual value and charm, and above and through all, the Dynamo of the Spirit which meets and removes all hindrances.

*"If the question of the colored and the white should not be solved, it will be productive of great dangers in the future for America. Therefore, the Confirmations of the Kingdom of Abha shall constantly reach any person who strives after the conciliation of the colored and the white."*



The above statement found in a Tablet of 'Abdu'l-Bahá, to the organizer of the first Amity Convention, is a bed-rock of assurance to those who by their patient labors would erect a palace of peace that is more enduring than bronze in the hearts of their fellow beings. Ancient records show the seventh as the year of jubilee among the chosen of Israel. A similar period in the evolution of amity, although the minimum of human strength and resources is always applied to the maximum among human problems, reveals unbroken victory, increasing in volume with the years. Here in truth is a call to service for each and all, an opening to move in the direction of the Divine Will and perchance an opportunity to discover, through the Favor of God, that Mysterious Power to which the universe bows.

The conferences were opened by Horace Holley, presiding, who reviewed, with clear insight and classic grace of diction, these activities from their inception at Washington and later. He proved the value of inter-racial understanding to this nation and the world, especially urging America, by improving the means of linking all races together, to become the channel for the flow of that Mighty Power, the Holy Spirit of God, which creates the highest culture. He hailed the day of endless perfections and felt that no ancient customs should be allowed to check the growth of true civilization.

Another salient feature was the Community Four of Boston: Ethel Hardy Smith, soprano; Dorothy Richardson, contralto; Eleanor Trent Wallace, reader; Dorothy Wood, accompanist. These devoted friends, popular among the musical fraternity of Greater Boston, bestowed generous portions of their talents at all sessions, enriched minds and hearts by their artistic skill, sweet melodies and spiritual attraction and had great

drawing powers. Their fine interpretation of the great masters of composition was admirable and showed high attainment in an art which combines intellect and emotion. But their incarnation of the genius of the colored race in singing those simple melodies sometimes plaintive, anon humorous, born "in days that are no more," brought even greater delight. The universal love revealed through song is one of the best teachers of inter-racial harmony. More than most companies of such singers this resembled the original jubilee singers who started out on a tour from Fisk University in 1871 and made this music, then strange, become famous in Europe and America, causing the erection of Jubilee Hall, not unknown to travelers in the sunny South. One of those who here sang, Mrs. Richardson, is related to a member of the original cast.

William H. Randall sounded the note of welcome to the fine audience which taxed the capacity of the hall. He quoted 'Abdu'l-Bahá as saying that if a man finds happiness in a place he returns to that place. If he finds gold, he returns in search of more gold. Green Acre has a gold mine of fellowship. I hope that here you will seek for more gold and take with you the precious spirit which is the soul of Green Acre. We can not unify the world by the power of intellect alone. The spiritual bond is that which is truly effective. The beautiful story of Ruth and Naomi has a larger application today than in times past. Thy people and my people shall be the people of the whole world. This is the hour of universal consciousness and the spirit of good will among all peoples. We have passed from the Mosaic Age with its law of "an eye for an eye, and a tooth for a tooth." We have also left the Victorian Age in which men fancied that the law of evolution

would, without effort on their part, ultimately bring them perfection. We now realize the marvellous Cycle of Bahá'u'lláh with its new creation of the heart and social consciousness to make us one, striving and abiding as brothers in love.

Mrs. Shirley Graham McCanns of Portland, Oregon, was the next speaker, her subject being "The Message of the Negro Spiritual." Her contribution was a rich medley of the history and philosophy of what is distinctly Negro music. It was beautifully phrased and illustrated at intervals by vocal or piano strains. The occasion for her, she declared, was one of joy and humility, the one over the wonderful spirit found at Green Acre, the other in the presence of what suggested the highest culture. She described the conditions under which Negro music was born, the agony of soul which made the colored people in days gone by seek refuge in God, thereby evolving out of their mass consciousness such songs as "Steal away to Jesus," "Swing low, sweet chariot, coming for to carry me home," and "Lord, I want to be a Christian in my heart." As illustrating the simple faith of the primitive folk in prayer and the justice of God she quoted the lines of a familiar lay:

"You may talk about me as much  
as you please,

I will talk about you when I get  
on my knees!"

She journeyed to Africa and described the technique by which messages, serious or humorous, are conveyed by drum-beat from tribe to tribe, playing an adaptation of African music arranged by the noted composer, Nathaniel R. Dett. There is more than rhythm, melody and harmony, as well, in these beautiful themes, she said. The crucible of suffering in the lives of this people in America produced "a love that

was long suffering and kind." This she unfolded with depth of feeling, also the way in which Bible stories were selected as themes. She defined philosophy as the love of wisdom and interpreted this music as the philosophy of love.

The chairman said that with such demonstrations of power as expressed by the evening's entertainment he hoped that such a people would never be considered as a weak struggling race, but rather as a race ennobled by divine inspiration and capable of the highest attainment.

Here the chairman, without calling for a speech, introduced Mrs. Agnes S. Parsons, as the one chosen by 'Abdu'l-Bahá to begin the Amity Convention Movement in America. She is now chairman of the National Committee on Inter-racial Amity of the Bahá'ís of the United States and Canada, under whose direction these conferences were held. High approval of her work was expressed by the audience.

By the chairman: Prejudices grow out of what each race suggests to the other upon the basis of what is past. In order to have a clear vision we must rise above the past. Not what man has done but what God wills is the foundation upon which we must build a new civilization in which all men are brothers. He read in conclusion an extract from the Montclair address of 'Abdu'l-Bahá:

"The sun is one sun, the light one light which shines upon all phenomenal being. Every creature has a portion thereof, but the pure mirror can reveal the story of its beauty more fully and completely. Therefore we must adore the light of the sun no matter through what mirror it may be revealed. We must not entertain prejudice, for prejudice is an obstacle to realization. In as much as the effulgence is one efful-

gence, the human realities must all become recipients of the same light, recognizing in it the compelling force that unites them in its illumination."

THE SECOND session, a round table, brought a fine audience despite copious rain throughout the day. It was evident from their reception the night before that all were anxious to hear again the Community Four and so it was deemed wise by the chairman, in view of the wish to combine instruction with entertainment, to exchange, in order, one of their selections alternately for a speech. The addresses, introduced by remarks from the chairman, were contributions to a symposium on the oneness of humanity, in which Mabry C. Oglesby, Mesdames Keith Ransom-Kehler and Agnes S. Parsons and Miss Mary Maxwell appeared. The Tablet on the origin of color among human beings, making it so clear that the only race is the human race, a conclusion which eminent thinkers in the realm of biology and the social sciences are reaching; the duty of all races to abandon superstition and bigotry which form the basis of prejudices, the mighty spiritual forces that are released to aid those who labor in the field of better race relations; the far-reaching influence and power of Amity Conventions as indicated by the message of 'Abdu'l-Bahá to the first one; stories in race relations, illustrating the sacrifices of workers in obedience to Divine Law; pleas for the justice, peace and righteousness that exalt and hopes for the glorious future, may in a way of brief mention convey the spirit of this session. Augmenting this was the tea and dainties served by the Eliot Bahá'í Assembly, the aroma of many beautiful ferns and flowers and the cordial friendliness and joyousness of

all, combining to make a scene which those in attendance are not likely to forget. This prophecy of 'Abdu'l-Bahá was read as a benediction:

"This period of time is the Promised Age, the assembling of the human race to the Resurrection Day and now is the great Day of Judgment. Soon the whole world as in springtime, will change its garb. The turning and falling of the autumn leaves is passed; the bleakness of the winter time is done. The New Year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; while the birds are singing among the rose branches like the angels of the highest heavens, announcing the glad tidings of that spiritual spring and the sweet music of their voices is causing the real essence of all things to vibrate and quiver.

"O my spiritual friend! Dost thou know from what airs emanate the notes sung by these birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security, of concord and agreement. In a short time this heavenly singing will intoxicate all humanity. The foundations of enmity will be destroyed; unity and affection will be witnessed in every assembly; and the lovers of the love of God at these great festivals shall behold their splendor.

"Therefore contemplate what a spirit of life God has given that the whole world may attain life everlasting! The Paradise of El Abha will soon spread a pavilion from the polestar of the world under whose canopy the beloved shall rejoice and pure hearts will repose in peace."



THE FINAL session came Sunday morning, a time always devoted



at Green Acre to worship and praise. Mrs. May Maxwell of Montreal as chairman read from the sacred writings and expressed the wish that all parts might blend into that perfect whole which signifies the love of God.

On either side of the chairman sat two distinguished clergymen, identified with two races, both of whom were charged with inspiration and radiated the spirit of perpetual youth. In Archbishop Reginald G. Barrow was represented the African Orthodox Church, tracing its descent from the ancient Coptic Church of Egypt, jealously guarding its traditions and ceremonies, its mazes of ritual and dazzling vestments, apotheosizing the Trinity. In Albert Vail one saw a product of the Unitarian Society, traditions of ascetic simplicity, banishing all forms, pleased with the high mental powers of its fraternity wherever found, stressing the Divine Unity. It is remarkable that both should acknowledge that the real, intimate knowledge of the Christ came to them through the Bahá'í teachings; not less so, that trained in schools so different, they should be one in service and purpose and that each through the differing veils and shadows should discern clearly the station of Bahá'u'lláh, the Manifestation of God, and be devoted to His Cause. The meeting and cooperation of two such men was a sign of God.

The address of Archbishop Barrow on "The Practice of the Heavenly Virtues" was a compendium of the teachings found in two Bahá'í

books, the Divine Philosophy and the Wisdom Talks of 'Abdul'l-Bahá, with emphasis laid upon love, harmony, justice and freedom, the most stupendous values of the age, he averred. We the Bahá'ís, he said, must work to make all races one race and all nations one nation. If action takes the place of words the whole world will soon become a Paradise.

Mr. Vail followed with an impressive tribute to the colored race in which persecutions had produced such a speaker and such music, saying that he felt as he listened that it was the greatest blessing to be persecuted. Through trials and afflictions the glory of Israel had shone forth and other peoples had attained the heights. "The calamity of God has ever been His Providence!" He praised the virtue of humility which he had found in many of the colored people and expressed the conviction that if each and all would prostrate themselves before the Countenance of God that they would become the lights of America. He then addressed himself to his subject: "The Temple of God: Its Light of Unity," and with a wealth of imagery he presented the Mashriqu'l-Adhkár with its varied symbolism and architectural beauty, its light of science, its all-inclusiveness and spiritual power to dissolve the differences between races, nations and religions, its fulfillment of Christ's promises of One Shepherd and One Fold and its marvelous expression of the Splendor of God.

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*"The foundation of the palace of peace is the consciousness of the oneness of mankind."*

*—Bahá'u'lláh.*

# 'ABDU'L-BAHÁ' IN AMERICA

DR. ZIA BAGDADI

*This story of 'Abdu'l-Bahá's visit in America is based on material and notes corrected by 'Abdu'l-Bahá Himself, and which He had turned over to Dr. Bagdadi at the time He was leaving this country. The two-fold purpose of this series, which will continue for several months, is, in the words of the author, "First to bring back to the memory of the believers the time of the incomparable days of 'Abdu'l-Bahá's visit to them and to remind them of His words, His instructions and His admonitions; and, secondly, to give a picture of His visit, so that later believers who did not have the blessing of seeing Him, may benefit by reading a brief history."—Editor.*

'ABDU'L-BAHÁ AT BROOKLYN, N. Y.

June 15, 1912. 'Abdu'l-Bahá addressed the Fourth Unitarian Church, at Beverly Road, Flatbush, Brooklyn, N. Y. At noon, He lunched at the home of Mr. and Mrs. Howard MacNutt. In the evening, He addressed the Central Congregational Church at Hancock Street. In His inspiring addresses He proved the validity of Christ and Muhammad. The attention of the reader is called to this great fact, namely, that in all the history of America, no one has ever tried to prove the validity of Christ in Jewish Synagogues, and the validity of Muhammad in Christian churches. But this 'Abdu'l-Bahá did with pure logic and irrefutable evidence.

Later at a general meeting He said among other things, "No matter how much the world of materialism progresses, still it is in need of the teachings of the Holy Spirit." He urged the believers to teach and told them just how to teach the Bahá'í Message saying, "You must teach the Cause of God in the utmost humility. Just as I am humble in the presence of all, even the children, so you must be likewise."

June 17, 1912. Consenting to the repeated requests of the friends, 'Abdu'l-Bahá went to the home of Mr. and Mrs. Howard Mac Nutt to have a moving picture taken. The series of those pictures were as follows: 1. His arrival and alighting from an automobile and how He was welcomed by the friends. 2. His walks

and talks to His secretaries and interpreters, "Consider the power of the Ancient Beauty, and the influence of the Greatest Name—(Bahá'-u'lláh)—How He has established such a unity and fellowship between us and the American people! If the powers of the world were brought together, it would not be possible to have the hearts so attracted to each other, and we here are assembled with such love at such a reception and love one another with heart and soul! Behold what the power of Bahá'u'lláh has done and how He made the people of the East and the West, the lovers of each other! Were it not for His power, it would have been impossible to arrange this meeting. Praise be to God! We are all united and agreed in heart and soul."

3. His walks alone, chanting in Persian, "His wonders are resplendent, His power is perfect. His favors are bestowed. His mercy is abundant." 4. His sitting with white and colored children, giving His blessings to them while the Persian friends are standing in His service. 5. His bidding farewell to the friends and uttering the following words:—"Glad-tidings, glad-tidings! The sun of Truth has arisen! Glad-tidings, glad-tidings! The New Jerusalem has descended from heaven! Glad-tidings, Glad-tidings! The divine glad-tidings are revealed! Glad-tidings, glad-tidings! The secrets of the Holy Books are unfolded! Glad-tidings, glad-tidings! The Great Day has become evident! Glad-tid-

ings, glad-tidings! The banner of the oneness of the world of humanity has been raised! Glad-tidings, glad-tidings! The tent of Universal Peace is set up! Glad-tidings, glad-tidings! The divine lamp is lighted! Glad-tidings, glad-tidings! The merciful breeze is wafting! Glad-tidings, glad-tidings! The promises and prophecies of the Prophets are fulfilled and evident! Glad-tidings, glad-tidings! The Glory of Carmel has become reflected on the horizons! Glad-tidings, glad-tidings! The East and West are embracing each other! Glad-tidings, glad-tidings! Asia and America, like unto two lovers, are holding the hands of each other!"

June 18, 1912. "The Brilliant Proof," the manuscript of a book written by Mirza Abu'l-Fadl, the most noted Bahá'í writer and historian, was received and highly approved by 'Abdu'l-Bahá Who asked me to give it to Mr. Albert R. Windust of Chicago as a present and with the request that it be published. When someone suggested to Him a visit to the beautiful country for recreation, He refused, saying, "We love the meetings of the faithful ones, not beautiful sight-seeing trips. But first we must be faithful to God, then to His servants. Even if we have in the past seen beautiful places and delightful sceneries, it was either for business and meeting people, or while traveling."

Then He wrote a wonderful tribute in honor of Agha Riza Quannad, a true and a pioneer servant of the Bahá'í cause, who died at Akká. "Faithfulness," as defined in this tribute, "means that I should be a wanderer in this mountain and desert! True faithfulness is when I become lost, stripped from names and unconsidered; in the field of sacrifice to be a target for the arrow of unfaithfulness! In short, I have but one request to make of the friends of His

Holiness Bahá'u'lláh, and that is to bow their heads at the Holy Threshold (the Holy Shrines) and ask for 'Abdu'l-Bahá, the cup of martyrdom, so that in servitude to the Threshold of Bahá, He may sweeten His mouth with a drop from the ocean of faithfulness!"

On the following day, at the request of Miss Juliet Thompson, a noted Bahá'í artist, 'Abdu'l-Bahá consented to have His portrait painted by her. Later Mrs. Smith of Philadelphia called and asked for a name, and for advice concerning her health. 'Abdu'l-Bahá gave her a Persian name, "Tabandeh," meaning "brilliant." And his advice concerning health was, "You must always be happy and associate with happy and cheerful people and characterize yourself with the characteristics of the Merciful One. For happiness has a connection with health preservation; and from sorrow, diseases are born. The source of permanent happiness is spirituality and merciful conduct which is not followed by sorrow. But physical happiness is subjected to a thousand kinds of changes and transformations. Have you heard the story about the Emperor who while looking into a mirror used to be sad and distressed and would wail. 'Oh! What a splendid and youthful body I once had; now how helpless it is! What a beautiful face I had, how homely it has become! What a graceful form I had, how out of shape it has become!' One by one, he used to recount all the good features of his physical equipment when he was young, and then, making comparisons, he would show forth his sadness. This is the end of physical happiness!"

A question concerning calamities and cataclysms was asked. 'Abdu'l-Bahá replied: "The links of the chain of existing things are connected by a universal law and divine or-



der, and all created things are linked together. It is impossible for any of the links to break except by its relation to that universal law and order. Whatever happens is from the essential requirements and is based on great wisdom. For it is a divine decree that grass should grow and then wither; every green and verdant plantation eventually to dry up; every united body to become dispersed; and every composition to be followed by decomposition. All these are from the requirements of that universal law and the collective links that are interpreted as divine decree or fate."

'ABDUL-BAHÁ AT MONCLAIR, N. J.

June 20, 1912. Here 'Adbu'l-Bahá rented a house for a few days and on the first evening there, He went out for a walk, accompanied by Mirza Ali Kuli Khan and this servant. Oh! What lessons of wisdom, justice and severance did He teach us that night! Indeed we learned from Him in one hour more than we could have learned in many years from any school or teacher. The following is one of the incidents of His life when He was a very young boy in Baghdad which He related to us that night, and which, indeed, is a clear evidence of His innate and keen wisdom, His justice and fairness, His severance and detachment from material things. "Mirza Hadi Javaheri, a very wealthy Persian Bahá'í died in Baghdád leaving a son, three daughters and a great fortune. The son, Mirza Mussa was also a Bahá'í, but the daughters were fanatical Muhammadans. A fierce fight started among these heirs because they mistrusted each other and could not come to a decision as to how to divide equally among themselves their father's immense fortune. Finally Mirza Mussa went to Bahá'u'lláh for help and assistance. Bahá'u'lláh said,

"This is not my work, go to my Greatest Branch (Abdu'l-Bahá)—He will help you.' Though I was but twelve years old, I at once summoned a reliable real estate man and asked him to divide their estate into four equal parts. I also summoned a furniture dealer and asked him to divide the furniture into four equal parts. Then I summoned an expert jeweler who divided their jewelry into four equal parts. This plan pleased all the heirs. It took only from morning until noon for the three experts to finish their work of dividing everything into four equal parts, and then everybody was happy.

After a day or so, Mirza Mussa came to me and told me confidentially that he had in his possession all his father's money in gold and nobody else knew anything about it. He wanted me to have all that money for my services. I asked him to show me where the money was. He took me to his room and produced a satchel full of gold. I locked the satchel, sealed it with wax and ordered him to call his sisters in. When they came, I explained to them that it was unnecessary to call an expert to divide the money, that it could easily be divided by themselves. Seeing the satchel sealed with wax, all of them were satisfied and each one received one-fourth of the money. Though at that time I did not have any money, and I had to get along in the cold without an overcoat because I could not afford to buy one, and my old turban needed to be changed, I did not wish to take any of their money."

Streams of big tears gushed forth from my eyes and in my heart I said "No wonder you are called Master." Yea the citizens of Baghdád and the inhabitants of Iráq always called Him "Master," because He was the first one to settle their problems and adjust their affairs.

June 22, 1912. Concerning inter-

ference in politics and meddling in government affairs, 'Abdu'l-Bahá said, "The people of Bahá are forbidden from interfering or meddling in political affairs and in every country, they must obey the government and the law and order of the land."

June 23, 1912. Concerning material progress in Europe, 'Abdu'l-Bahá said, "The material progress of Europe shall reach a stagnant mark, that is, it will one day reach to the limit, and everything that reaches a natural limit and then stagnates, surely must then decline. We are hopeful that spiritual progress may reach and protect them from this fate. On the other hand all those movements which are in a stage of birth and growth, face a sure progress. In those days when we were leaving Tíhrán for Baghdád, there was nothing in appearances to show the strength that was in the Cause, but because the Cause of God was then like a young tree, full of the power of growth and development, it was in reality even then destined to encircle the East and the West; whereas the great and apparent absolute power of Násiru'd-Din Shah was destined to reach its decline and fade and vanish."

That afternoon, seeing every seat in the house occupied and scarcely any standing room, 'Abdu'l-Bahá said, "We do not look at the place of meeting, nay, rather we look at the radiant faces and hearts of the friends."

When someone inquired about His health, 'Abdu'l-Bahá replied, "Physical health is of no importance. The importance is in the spiritual health, which has a lasting effect and ecstasy. The more you think of the body, the worse it becomes. Therefore, it is better not to pay so much attention to it. Today I drank a glass of milk. I feel much more comfortable. Why should man go to so

much trouble and hardship for eating?"

June 25, 1912. After lunching at the home of Mr. and Mrs. Edsel, 'Abdu'l-Bahá started for New York.

#### 'ABDU'L-BAHÁ'S RETURN TO NEW YORK

Mrs. Florence Krug stated that her husband, Dr. Krug, was having a change of heart, and that he not only had ceased his opposition, but he was helping and encouraging her to serve the Bahá'í Cause. 'Abdu'l-Bahá said, "When the Muhammadans were beating Chief Mo-Abedan (A Persian fire worshipper) with the whip for drinking wine, (this was the old Muhammadan way of punishing the violators of their prohibition law) he cried, 'O Arabian Muhammad! What hast thou done! What an influence Thou hast manifested!' Now it must be said, 'O Bahá'ulláh! What hast Thou done! What power is this that has transformed such people into captives of love and united the east and the west!'"

In the afternoon, 'Abdu'l-Bahá paid a short visit to Mrs. Gary at her home; and from there, passing through the military park, He went to the home of Mr. and Mrs. Hooper Harris, where a meeting and dinner were arranged for Him.

June 27, 1912. While sitting with a group of friends in the park, 'Abdu'l-Bahá said, "What revolutions have taken place (in the East) and what waves have risen from them until they brought us here, and yet, what other waves are to rise! \* \* \* "My beginning and end is the Holy Threshold (The shrine of Bahá'u'lláh). Whatever we have is from that Threshold and to it we shall return. Were it not for His help and bounty, these souls (the believers) would not be sitting here at your left and right. Where is Persia and where is America!"

*(To be continued)*

## Suggested Reference Books on the Bahá'í Movement

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**THE PROMULGATION OF UNIVERSAL PEACE**, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**BAHÁ'U'LLAH AND THE NEW ERA**, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**THE WISDOM TALKS OF 'ABDU'L-BAHÁ** in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in His own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**BAHÁ'Í SCRIPTURES**. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is indexed. Thin Paper Edition (only 3/4-inch thick) Price, \$2.50.

**THE BAHÁ'Í WORLD**, a Biennial International Record (formerly Bahá'í Year Book). Prepared under the auspices of the Bahá'í National Assembly of America with the approval of Shoghi Effendi. Price, cloth, single copy, \$2.50; ten copies to one address, \$2.00 each.

All books may be secured from The Bahá'í Publishing Committee, P O. Box 348, Grand Central Station, New York City.

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*Lillian Beethle*

*Silva*

THE

# BAHÁ'Í MAGAZINE

## Star of the West

A PROPHET REVITALIZES THE WORLD  
*'Abdu'l-Bahá*

THE LIBERATION OF ELIZABETH  
*Florence E. Pinchon*

THE GOD THAT ANSWERETH BY FIRE  
*Keith Ransom-Kehler*

DISARMAMENT OF MINDS  
*Martha L. Root*

CAN PRAYER HEAL?  
*Walter B. Guy, M. D.*

THE CHRIST SPIRIT  
*Lilian Rea*

THE LAW OF GIVING  
*Catherine E. Hall*

THE HIDDEN JEWELS  
*Louie Mathews*

December, 1928

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Cause of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the Spiritual Springs, the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end are the same. The sun of today is the sun of yesterday.

In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—'ABDU'L-BAHA.



# THE BAHÁ'Í MAGAZINE

## Star of the West

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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STANWOOD COBB.....	Editor
MARIAM HANEY.....	Associate Editor
MARGARET B. MCDANIEL.....	Business Manager

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WHEN CHRIST appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need, therefore, have we of this man?" Christ said to them, "The Book sufficeth you not."

\* \* \*

It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health.

\* \* \*

Christ was a Heavenly Physician. He brought spiritual health and healing into the world.

\* \* \*

Bahá'u'lláh is likewise a Divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.—'Abdu'l-Bahá.

# The Bahá'í Magazine

## STAR OF THE WEST

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"When a divine spiritual illumination becomes manifest in the world of humanity, \* \* \* then will the justice of God become manifest, all humanity will appear as the members of one family and every member of that family will be consecrated to cooperation and mutual assistance."—*'Abdu'l-Bahá*.

AS I WAS sitting in Lafayette Park on a beautiful October day, watching pigeons peacefully feeding in the mellow sunlit sward, there suddenly came two sharp reports, as of guns. Immediately the peaceful scene was changed to one of confusion and flight. In a thick cloud the timid birds whirled into the air and veered away from the scene of danger. Thus instantly the whole tenor of their life became changed, the normal pursuits of a livelihood abandoned, and all activities convulsed.

So, at the alarm of war, were the activities of peace-times, in the European countries engaged, turned to non-productive ends; and their normal occupations transformed into those connected with war. The whole civilization of Europe became convulsed and retarded to an incomputable degree. Her world ascendancy took flight perhaps forever.

Not only how unwise, but how needless war is, in the race of competition between nations! What is needed is not fratricidal strife, but cooperation in the scientific exploitation of nature's marvelous and abundant resources.

IN THE RECENT International Chemist Convention held at Pittsburgh, reports were made by a British scientist of a successful process for converting wood into food suitable for

animals and the plan of carrying this experiment to the point of providing human food from wood-fibre; and a German scientist reported his discovery of a process to make gasoline from the lowest grades of coal, at a rate almost half that of gasoline made from natural oil; and as a by-product, this same coal has been successfully turned into rubber.

How much better, to find new sources for engine-fuel, than to go to war for the control of oil-fields! Or to discover a way to make synthetic rubber, than to battle for possession of the raw supply of the natural product! Earth holds enough for all, provided that human ingenuity and human energy are properly applied—under stable conditions of amity and peace—to the problems of human need.

There was more excuse for war in the days before science had shown man how to acquire peacefully immense wealth—in those days when the wealth of sister nations accumulated by exploitation tempted strong peoples to war as the surest road to power and prosperity. But if any now sacredly believe in war as a sure road to national wealth and prosperity, they have fatally misread the "Mene, mene, tekél, Upharsum," written on the walls of human understanding by that finger of Destiny—the Great World War. No, today wealth is not made, but dissipated, by war; pros-



perity is not based on war, but on the peaceful exploitation of nature rather than of man.

EVEN COMMERCE is seen, in the light of modern economic findings, to be closely dependent upon amity between nations. And the surprising fact becomes apparent—as regards international trade—that all the main exporting nations have in the last decade increased greatly the volume of their trade with South America. How has this seeming miracle happened? It had been thought that if one country gained greater trade with a second country, it must win that increase from other rival importing countries. But now we see that this is not so. All countries have increased trade with South America, for the reason that South American countries have of late been increasing greatly their national wealth by means of more successful exploitation of their natural resources.

The same thing will come true of Asia, and of Africa. As these continents develop the arts and sciences of modern technical civilization, they will add greatly to their own riches and at the same time offer a fertile field for the importation of goods from other countries.

JOHN HAYS HAMMOND, in speaking recently before the Boston Chamber of Commerce, advocating a Permanent International High Court of equity to deal with questions of commercial character, said:

"A state of universal well-being and prosperity is insured by the world's natural resources. What one section of the world lacks in certain resources, it will find compensation in other resources. There is hardly a nation in the world that cannot be made to produce commodities essential to other parts of the world, even in those countries now uninhabited.

"We live in an age of wasted oppor-

tunity. There are on this earth, hundreds of millions of human beings who merely eke out a miserable existence, owing to lack of opportunity to engage in productive industry. These people, with their pitifully low standard of living, are today a liability, but tomorrow could be converted into an asset in the ledger of civilization. An enormous volume of trade and commerce would result from an increased purchasing power and higher standards of living of the peoples if the resources of these nations were adequately developed."

IT IS AS if in perception of the great law of cosmic inter-relationship that John Carter in a recent book, gives the following lofty vision of America's mission to the world:

"Our interest in the world is to influence without governing, to collaborate without acquiring, to expand without conflict, to prosper without compulsion. We should not lay a finger on the flags, governments, cultures, civilizations, languages and loyalties of the peoples of the world. \*

\* \* \* Respect for the national rights of others should be the first law of our political conduct. \* \* \* We should learn to make our power convenient and necessary to the world at large, to let America become a luxury which the world would not do without, to serve rather than control the nations. \* \* \* As a nation, in short, we are slowly pressing out on the world and are inarticulately striving to remake it in our national image. But this we cannot achieve by policy of power. \* \* \* The guiding spirit of our financial policy should be to promote the prosperity of every part of the globe where political conditions or economic distress threaten international ill-will or social disorder."

Thus the welfare of one country is seen to be the welfare of all countries; and the economic depression of one

country is an economic misfortune to **all countries**. The whole world, in fact, is bound together by an invisible nexus; and can achieve its greatest prosperity and highest civilization only through unity and cooperation.

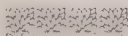
THIS IS THE supreme truth the Bahá'í Movement offers, that mankind is in reality one, and must learn to function as one. 'Abdu'l-Bahá makes clear, in the following passage, this great cosmic fact of interrelation and interdependence as applied to human affairs:

"All the infinite beings exist by the law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, existence would be entirely destroyed.

"When we ponder deeply on the connection and interdependence of beings we clearly realize that the life of every being draws benefit and suste-

nance from all the other innumerable existences. This mutual helpfulness is realized either directly or through mediation and if for the twinkling of an eye, this confirmation and assistance does not descend upon the living being, that one will become nonexistent, for all the existing things are linked together and draw help from each other \* \* \* The greatest foundation of the world of existence is this cooperation and mutuality. \*

\* \*The base of life is this mutual aid and helpfulness, and the cause of destruction and nonexistence would be the interruption of this mutual assistance. The more the world aspires to civilization the more this most important matter of cooperation and assistance becomes manifest. In the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that *the continuance of humanity entirely depends upon this inter-relation.*"



"Consider! Has any one singly and alone accomplished without the aid of his contemporaries any great thing in life? United members of an organism or assembly will be in power and able to accomplish great deeds. Human beings singly and alone cannot fully achieve a great good thing; in fact man cannot live solitary.

"Therefore, life must be lived in unison in society; and when socially united, fully united, they can do everything.

"When one family is well united, great results are obtained. If this circle of unity be widened so as to include and control the interests of an entire village to the extent that all the members of its population are fully united and in perfect accord; the results will be accordingly. Now widen the circle again! Let a city be united and the results will be still greater. Widen the circle yet more and have the people of a country united; then, indeed, important results shall be forthcoming. And if a continent is fully united and will unite all the other continents, then is the time when the greatest result shall obtain."

'Abdu'l-Bahá

# THE LIBERATION OF ELIZABETH

FLORENCE E. PINCHON

THE short English winter afternoon was drawing to a close, as Elizabeth stood before the door of the beautiful country house belonging to her new friend. All the way there she had been thinking hard, her mind filled with eager questions and strangely disturbed by the book she had been reading, and which she had now called to return, concerning a world-wide religious movement.

Although the daughter of the parish Vicar, Elizabeth was neither unacquainted with nor unsympathetic to the trend of modern thought. But she was perplexed and bewildered by the controversies then raging around so many deeply-rooted beliefs and long-cherished doctrines, and by the claims of conflicting parties, within the English Church itself, to give correct interpretations of Christian truths. It seemed to her at times as though the safe anchorage of her very Faith and happiness was being destroyed and her soul cast adrift upon an uncharted sea of doubt and uncertainty.

Three years of mission-work in India (which owing to a breakdown in health she had been forced to relinquish), had served to broaden her outlook and render her father's narrow creed no longer wholly satisfying. Yet how to discern between what was true and what untrue? How to know what to accept and what reject? In the clash between science and religious doctrines, which was right? And where was she going to place the claims made in the arresting utterances of this world Prophet? Was it indeed a Revelation from God, or .....

The maid opened the door and led her into the cozy sitting-room where a bright fire was burning, explaining that her mistress had been summoned

to a neighbor's sick child, but had left word that she would be back quite soon.

Elizabeth decided to wait. "No, Kate, please don't light up" she said. "I like sitting in the twilight."

The maid departed and Elizabeth turned to take a seat by the fire when, to her surprise, she saw that the armchair on the opposite side was occupied. Some guest who was staying in the house, of course, whose presence in the room Kate had not noticed. During her momentary hesitation, however, the stranger, whom she judged in the dusky light to be a clergyman, rose, and bowing with quiet dignity, motioned her to the other chair.

"Won't you be seated," said a voice whose friendliness put her at once at ease. "Our kind hostess will not be long."

Elizabeth sat down, and removing her gloves, stretched her hands to the cheerful blaze. "It is good to be here," she observed, and then wondered at her own remark. She glanced at the figure opposite whose outline still seemed indistinct in the flickering shadows, and something of her usual self-possession slipped away.

"You are, of course, a clergyman," she said, making an effort to speak casually, "like my father, who is Vicar here."

"I knew your father—in his youth," came the unexpected answer, "and also the great disappointment so bravely and silently borne by his daughter, in leaving the mission-field."

Elizabeth was startled. How on earth did he know that? But, no doubt, Alice Crawford had mentioned the fact when speaking of her father. Yet, lying within the simple words



was some thing—some depth of intimate sympathy and understanding—that pierced the girl's heart, discovering an old and hidden wound. Alarmed, she found herself suddenly on the verge of tears. She, who so rarely betrayed such evidences of emotion. She clutched the arms of her chair in a stern effort to recover control and concentrate on what the Visitor was saying. It seemed as though he was aware of her struggle and wanted to give her time. Now she caught the words:

"You asked if I were a Priest of the Established Church . . . . But other sheep I have . . . not of this fold . . . them also I must bring; that there may be one fold and one shepherd."

"Why, how extraordinary!—The very text she had been pondering during her afternoon walk! A case of telepathy surely. Surprised out of herself, she leaned forward, her whole being alert, for in that moment there had flashed upon her the conviction that here, at last, was Someone who possessed the power to help her solve her problems and perplexities and set her mind at rest. Every moment then was precious. Almost breathlessly she repeated—

"One fold and one shepherd"—would you be so kind as to tell me, what did our Lord really mean by that?" "Of course," she continued, I was taught it meant that the whole world would embrace Christianity. So I became a missionary. But today there are still millions more Muslims than Christians, to say nothing of Jews, Parsees, Buddhists, followers of Confucius . . . ."

A ruddy flame leapt in the fire, and cast a warm glow over the Visitor's face.

"The truths taught by the Lord Jesus," said the quiet voice, "are eternal, but men's understanding of them deepens and their application widens, with the widening world. **How do**

you think the disciples would have interpreted the "one fold?"

Elizabeth's answer was ready enough. "Syria, the Greek and Roman empires, India and China—all the then known earth. Oh, I see!" as the idea flashed upon her, "you mean that the fold now-a-days would have to include America and Australia—a far greater world. But," she persisted, "that only makes it more evident that, after two thousand years, Jesus is still not acknowledged as the one shepherd."

"Just so," came the reply. "But is not this because you have always thought in terms of the only Shepherd? Yet, does not history reveal that, since the dawn of human life, down from the eternal heights of God, from the innermost Heart of Being, have ever come Good Shepherds, and always with the same purpose, to guide mankind step by step up the steep pathway of spiritual progress back to the Father's fold? Men have known them by different names—Zoroaster, Moses, Buddha, Jesus, Muhammad; and although outward laws and teachings were given by each suited to the times and capacities of the people to whom they came, yet the essence of their Message was the same. Through each Voice rang the loving Command of God, calling to the heedless and wandering ones—"Come unto Me! I am the Life, the Truth, the Way." And now, in the early morning of this New Day, once again has a Good Shepherd been sent to the world, to gather together the scattered, bewildered, erring souls of men, no matter to what religious fold they may belong, to remove the barriers between them, and unite the different flocks into one great Faith and Fold of Divine Unity."

"Are you referring" questioned Elizabeth, "to a Prophet called the "Glory of God"—Bahá'u'lláh?" And then, as beneath that searching

glance she felt compelled to utter her inmost thoughts, "Never, she cried in dismay, could I put this Man, great as He may be, in the place of Jesus Christ! I should feel so—so utterly disloyal!"

Across the face of the Visitor flitted a smile of such tenderness that before it something of the girl's indignation died away.

"Did you enjoy the sun yesterday?"

"Certainly," she responded, surprised by the irrelevant question.

"Did you rejoice in the light of the sun to-day?"

"Yes—of course."

"Was that being disloyal to the sun of yesterday? It was the same, yet not the same, you know."

As Elizabeth paused to consider this, the stranger continued:—"That is the mistake common to all adherents of the great religions; to the followers of Moses and Muhammad, as well as to Christians. They worship the lamp, rather than the light, the form instead of the spirit, the personality of the Messenger is made to obscure His Message. In the Perfect Mirrors of the Manifestations the Sun of Truth is reflected, and men worship these Mirrors, forgetting that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Jesus referred to the Spiritual Light shining through Him, and not to His own personality, or lamp, when He said to the unbelieving Jews: 'Before Abraham was I am.'"

To Elizabeth, while the Voice was speaking, the so familiar passages began to glow with wholly new meanings. She felt herself leaving well-worn paths and swinging out into some wonderful new world of knowledge and comprehension. Yet it was not easy to relinquish beliefs which had been instilled into her from childhood.

"Surely," she objected, "Christ's work and teachings were perfect.

What need is there, therefore, for any other Savior?"

"We have Abraham to our father. What need have we of another?" came the swift response. Will you use the same argument as did the Jews? The teachings given by Jesus were indeed perfect; and had the world been able to fully understand them and live in accordance therewith such a noble civilization would have existed to-day that the advent of another Teacher might not yet have been necessary. But in that time and age there was much Jesus could not reveal, since it could not have been assimilated. 'I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all Truth, for He will take the things that are Mine, and reveal them unto you.'

"Alas! the pure essence of Christ's teachings have been clouded by the misunderstandings, dogmas, and superstitions of those who profess to be His disciples; so have they lost much of their spiritual potency, their transforming and illuminating power. And just as it is wintertime with us, so also it is winter in all the religions of the world.

"Can you, my child," continued the speaker, "consider the pitiful condition into which Christianity has fallen, with all its rival sects, cults and creeds, its controversies and materialism, and say there is "no need" for a renewal of spiritual energy and guidance? Surely the great Message of Unity and Peace which Bahá'u'lláh has brought is of supreme importance and vital to the very existence of civilization."

"But," pursued Elizabeth, as though thinking aloud, "does not our Lord's immaculate conception distinguish Him from all and above all other Prophets?"

A smile of infinite patience illumined the countenance of the Stranger, as he answered: "If the greatness



of Jesus lies in the fact that He possessed no earthly father, then should Adam, who had no parents, be accounted twice as great. It should be remembered that such legends concerning their deities were common to all the pagan religions among whom Christianity was promulgated; and by degrees these pagan and Judaic ideas were grafted upon the simplicity of the original and given places of outstanding importance. Around the birth of the Lord Buddha, six hundred years before, had grown up a similar story.

"Thus it is that such doctrines as Original Sin, Vicarious Atonement, and the Fall of Man—growing out of the allegory of the Garden of Eden—which is the pictorial presentation of the descent of the spiritual man into matter—have overlaid the true meanings and led to false and perverted interpretations. Yet, as you know, these cramping dogmas and limited ideas are rapidly giving way before the light now being shed upon the world by the amazing discoveries and developments of science—developments which are but one ray flashed from this New Revelation, and one effect of a new spiritual Cause and Dynamic."

"Yes," assented Elizabeth simply. "My father does not like to emphasize these doctrines now. Beliefs and opinions are changing and becoming so divided within the Church itself, he says he scarcely knows what to preach. Yet is he bound to uphold its authority."

"Ah, yes!" replied the Visitor sadly, "that is the trouble. The Church, its traditions and man-made institutions have usurped the place of Christ, and inculcated the belief that salvation lies in obedience to its dictates, instead of in faith in the Anointed of God and a life lived in harmony with the Spirit He manifested. It was to break up the ice of literalism and formalism which encrusted the teachings of Moses, and set

freely flowing the living water of spiritual meaning, that Christ came. And now has Bahá'u'lláh come to bring the same liberation for Christianity and for all the religions of the world. For man is everywhere prone to crystallize lovely principles and sublime teachings into dogma, to debase them into incorrect doctrines and then into mythical past phenomena."

"But what of the Atonement?" inquired Elizabeth.

"Here again," came the clear answer, "Bible symbolism has been interpreted in a literal sense. Jesus was not made the innocent victim of an offended Deity. But by His life, sufferings and teaching, He inspired and enabled man to transcend his lower animal nature and make an atonement or union with God, the divine principle within his own nature, attaining through faith and deeds to spiritual consciousness."

"But the sacraments? she faltered. Are not these necessary?"

"My child," replied the Voice which seemed now to speak to her from the mysterious heart of the universe itself—to come from the warm glow of the fire and from the early stars shining through the windows above the bare branches of the garden trees. "Ritual, in any form, is only helpful when used, like prayer and meditation, as the means for a soul's realization of God, not as an end in itself. Often have I stood, all unseen, at the door of your Church, while around me swirled the falling leaves, the winter rain and storm. I have heard your solemn chants and muttered litanies, breathed the incense of the swinging censers, watched the posturings and processions, gazed upon the gold and tinsel, the blood-stained flags and embroidered banners, the strange ceremonies whose origin and significance were to the worshippers almost unknown. These things belong not to the Christ of Galilee! They are but the faded leaves, the de-



bris of Christianity—soon to be swept away by the winds of heaven, and to lie forgotten with the dust of the ages. For behold! the spiritual Springtime of the world approaches, before which every superstition and imagination of men shall be annihilated and all that is false shall be destroyed."

The eyes of Elizabeth were riveted upon the luminous countenance of the Speaker. Surely it had grown more distinct—and—yes—familiar. Like a treasured picture of the Christ which hung on her bedroom wall at home. A sense of being in some loved Presence stole over her; yet was her mind keenly awake, her brain one big burning question mark.

Eagerly she continued: "But are we not distinctly warned to beware of false prophets who would arise?"

Came the instant response. "And is not this in itself an intimation that Prophets, both true and false, are to be expected? "He that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward." "Beloved, believe not every spirit, but try the spirits, whether they be of God." Not ignore or deny, you see, but examine the claims of those who declare they are God's Messengers. Have you not even been given tests by which to prove the truth of such claims?"

For one perilous moment Elizabeth's pride rose in revolt. Was she being reproved—although with such gentleness—for failing to understand the Bible? She, a teacher, and the daughter of a Priest? But before the clear and compassionate gaze that seemed to read her very soul, pride could only bow its head; while from her heart rose involuntarily, the cry of one of old: "Lord, I believe. Help Thou my unbelief!" Then humbly she said: "These proofs—please explain. For I feel that I understand—nothing."

"That is the beginning of all true understanding" answered the Voice.

"Let us take then the test given by St. John. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Had ye believed Christ, says Bahá'u'lláh, ye would have believed me. He beareth witness to Me and I bear witness to Him." "Do ye read the Gospel and still do not acknowledge the Glorious Lord?" "Surely the Father hath come and fulfilled that whereunto you were promised in the Kingdom of God." "This is indeed the Father, whereof Isaiah gave you tidings, and the Comforter from whom Christ hath received the Covenant." So, you see, Bahá'u'lláh claims to have come in fulfilment of Christ's own words, to renew and continue His work in the world. Christianity is as the bud of the full flower of this New Revelation. To inhale the perfume of the one is to recognize, by that same perfume, the other. None can truly understand the Station of Bahá'u'lláh, who fails to acknowledge that of all the previous Messengers. A Jew, for instance, who becomes a Bahá'í, thereby reveres the name of Jesus, as God's Anointed.

Surely it is not possible to read, with an unprejudiced mind, the story of the matchless wisdom, knowledge and patience of the "Glory of God," the radiant life and love of 'Abdu'l-Bahá, of the heroic courage of the young Báb, and fail to discern the manifold signs of their Divine Mission!

Who, of himself, incarcerated for life in a Turkish prison, would have dared to address the crowned heads of Europe, as a king addressing his subjects; exhorting them to establish righteousness within their realms; stating His supreme authority; and prophesying the ruin that awaited them should they let His warnings go unheeded?

It is only necessary to compare the historical evidence of this Cause, side by side with the numerous prophetic utterances of both the Old and New

Testaments, to become convinced that herein lies a marvelous fulfilment. Referring to this Advent Jesus said:—"I will go and come again." "But of that day and hour knoweth no man; no, not the angels of Heaven, not even the Son of Man Himself, but the FATHER only."

In the Bible too, you will find enumerated the signs that will accompany such an event:—universal tribulation, wars and "earthquakes in divers places," the fall of principalities and powers and long-established spiritual authorities; the Gospel preached in many lands, the return of the Jews to Palestine, speed of traveling, the changing of age-long animosities among nations into peace and harmony. Then we can find references to Carmel and the fortified city ('Akká); and to One who shall be called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and of whose government and of Peace there shall be no end. Are not these clearly shown as those great international, social and economic laws laid down by Bahá'u'lláh to serve as a basis for a new world civilization, to His Message of inter-racial and inter-religious Unity and Concord?

For the supreme proof of a Manifestation is the effect of His teachings upon the hearts and minds of men, not alone during His lifetime, but through all the centuries that follow. This is the proof of the station of Moses, Muhammad, the Buddha. "How shall we know the Word which the Lord hath spoken?" "My Word shall not return unto Me void, but it shall accomplish the thing whereunto it was sent." And the spirit and power of this Revelation are, to-day, transforming lives, illuminating minds in every land on earth, permeating and revitalizing every realm of thought and activity."

And now it seemed to the rapt and awe-struck listener that through the accents of the Voice there rang an in-

finite love, joy and power, such as could only belong to a Holy One of God. While from before her spiritual sight, veil after veil lifted that hid the sacred fires burning upon the altar of the Temple of Truth; and upon her astonished mind glowed and flashed the priceless treasures concealed within the caskets of allegory, parable and psalm. Rent asunder were the clouds of prejudice, misunderstanding, and outworn belief, and behold! the WORD Itself stood revealed, clothed in the beauty and radiance of Reality.

So wonderful a revelation, such a glad rush of recognition and happiness was more than Elizabeth could bear. As the Voice ceased, the Presence rose and over her, extended hands outstretched in blessing. Majesty shone on the wide brow crowned by a tall white turban, and emanated from the noble Form clad in its flowing aba. Overwhelmed, she flung herself on her knees, crying "My Lord, my Lord, Thou art in truth He-whom-God-should-manifest!"

And, as the Vision faded, the echo of the loved Voice came to her, like a dying chord of that celestial Melody which evermore would wake within her,—"Blessed art thou, Elizabeth, for flesh and blood hath not revealed this unto thee, but the Father in Heaven."

\* \* \* \* \*

It must have been but a few minutes later when Alice Crawford hurried into the room and found the girl still kneeling on the hearthrug. "My dear—whatever is the matter?" she inquired in alarm, switching on the lights.

Elizabeth raised herself slowly, like one awakening from a wonderful dream. "Oh, Alice, she cried with shining eyes, I have seen . . . the Spirit of Truth . . . and He has indeed taken the things that are Christ's . . . and revealed them . . . unto . . . me!"



# THE GOD THAT ANSWERETH BY FIRE

KEITH RANSOM KEHLER

**A**ND Elijah\* said: "Gather to me all Israel unto Mount Carmel"

And Elijah came unto all the people and said, "How long halt ye between two opinions?" If the Lord be God, follow Him; but if Baal, then follow him. Of two bullocks let them choose one for themselves and lay it on wood and put no fire under—and I will dress the other bullock and put no fire under—and ye call on the name of your Gods and I will call on the name of the Lord, and the God that answereth by fire, let Him be God." And they took the bullock and called on the name of Baal from morning even until noon saying, "Oh Baal hear us," but there was no voice nor any that answered." And at noon Elijah mocked them saying: "Cry aloud for he is a God; either he is talking or out hunting or on a journey; he may even be asleep and must be awakened." And they prophesied until the time of the evening sacrifice but there was neither voice nor any that regarded."

Then Elijah the prophet came near and said: "Lord God, let it be known this day that Thou art God in Israel. Hear me, Oh Lord, hear me that this people may know that Thou art the Lord God and that Thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt-sacrifice and the wood and the stones and the dust and licked up the water that was in the trench.

"And when the people saw it they fell upon their faces and said: The Lord He is the God! The Lord He is the God!

"And Elijah said unto them: Take the prophets of Baal; let not one of them escape. And Elijah brought

them down to the brook Kishon and slew them there."

The Kishon that once meandered wine-red to the Mediterranean is a listless crystal reflecting the jade bowl of the evening sky. We tramp along the ridge of Carmel, a hill with little elevation and no summit; an elongated mound sloping northward into the sea and southward into the vale of Sharon. The world seems to float like a rigid iridescent bubble in the limpid twilight, and the whole scene has that unearthly calm that comes between dream and waking. The heavens are so near here; the stars begin to twinkle with intimate confidence in the quiet sky: they are neighbors' lanterns guiding loitering footsteps through the leisurely fields of night. We tramp on, plunging more and more definitely into an irresistible beauty that now and then, in our lives, returns a voice and a vision to such as at any time believe they see or hear it. Gradually a glorious, dread familiarity with the root of experience emerges, as we recall the age-old battle between the forces of light and of darkness, of righteousness and of evil, of assurance and of confusion, of sublimity and of personal preoccupation. Then suddenly the curtain of earth and sky is drawn back, and here, here in the immediate atmosphere of this holy and mysterious mountain we view at death grapple the surging hosts of God with the bitter and entrenched forces of evil in the world. Down they stream, the battalions of light, from the radiant citadels of heaven, while gathering like a welter of noxious spawn under rock and tree-trunk, in stagnant ditch and tangled by-way creep up the legions of Satan for the

\* I Kings 18:19-40.



stupendous encounter. Four hundred and fifty priests of Baal and only one man of God! A command rings out: "To your posts, and break not rank until the last vestige of opposition to the advance of your Lord is destroyed."

The outposts of these invisible warriors are the human heart, the human will, human loyalty, faith, steadfastness; every vantage point seems already occupied by the legions of darkness—Israel halting between two opinions, quite useless for purposes of divine warfare; and the outspoken allegiance between Baal, with his human bestiality, and the powers of evil. In all this holy mountain there is but one spot open to the heavenly warriors—the soul of Elijah. With a mighty shout they troop into this strongly fortified fortress: faith in the Living God. And Elijah filled with all the shining hosts of paradise trumpets his challenge against the whole earth; while all the priests of Baal combine to thwart him, and all the doubt and indifference of Israel, (whom God had taken like a child "by the arms and taught to walk"), wearies and harasses him like the inertia of death.

The cool strategy of heaven's army gives the opposing force time to expose its weakness and to exhaust its resources: but when at last night approaches and Israel is convinced of the futility of Baal, suddenly with a great victorious cry the invisible hosts

of God build through Elijah an altar: not only an altar at "the Place of Sacrifice" on Carmel but an altar that still stands in the hearts of men: "Dig a trench, bring water! What can stop the devouring flame of God's Word, of His Law, of His Love—of trust in Him?"

And all the hosts of God and all the armory of heaven and all the lightnings of the firmament tear through Elijah, and rend the black veil of heedlessness and tepidity and self-absorption from the heart of Israel, and consume with living flame the sacrifice that Elijah has placed upon his altar.

We have reached the Holy Shrines, built here on Carmel, into the midmost heart of the world. An orange tree sends its fragrance to embrace us. The moon swims up, a quiet guest after the great shock of battle.

We remove our shoes in the silver silence and bury our faces in the blossoms on the Threshold.

"Chant, chant," I beg, "a song of triumph—that God has always been and ever will be; that as long as one single heart is left among mankind that knows Him and turns to Him, that that man alone can put to flight all the powers of darkness that prey upon our souls. Implore that the God that answereth by fire may inflame us with the eternal joy of obedience to His face, of love and sacrifice at His Threshold.

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*"Though the Spirit is concealed, its power is manifested and clear in the phenomenal world; and so with the Kingdom of God, though it is veiled from the eyes of ignorant people, to men of preception it is discernible and evident."*

—'Abdu'l-Bahá.

## DISARMAMENT OF MINDS

MARTHA L. ROOT

**D**ISARMAMENT of weapons is not so important as disarmament of minds," said the great Norwegian explorer, Dr. Fridtjof Nansen, who so ably presided at the great public meeting in Victoria Hall, Geneva, Switzerland, September 13th, when some of the great representatives of the world's religions met to speak on the hope of universal peace and international justice and goodwill through Spiritual co-operation. Clearly was it pointed out that unless peace is safeguarded there may be an end of European civilization and perhaps an end of the white race.

This public meeting was part of the significant preliminary Conference which was called in Geneva, September 12, 13, 14, 1928, to make arrangements for THE UNIVERSAL RELIGIOUS PEACE CONFERENCE which will be convened in 1930. The object was and is to find out what religion can contribute to the establishment of universal peace. This conference was not a Congress of Religions discussing dogmatic or comparative religions. It was a challenge to the revivification of religion. Dr. Alfred W. Martin, one of the leaders of the Society for Ethical Culture, New York City, in his dynamic address said "We do not wish to speak of tolerance of one another's religion, we prefer to use the word *appreciation* of each other's faith." Dr. J. W. Hauer, one of the great religious scholars of Germany, showed that no Parliament of Religions would succeed if "we do not get the best minds of all Eastern religions." Rev. Mr. Forell of Sweden said an "Esperanto Religion" is needed—a program containing the best in all the religions!

Mr. Mountfort Mills of New York, lawyer, and for several years President of the Bahá'í National Spiritual Assembly of the United States and Canada, was Chairman of the Committee which drew up the following statement and message to the world regarding the purposes and aims and plans of this Geneva Conference. It was unanimously adopted at the final session of this preliminary gathering of the Universal Religious Peace Conference:

"Peace is one of the loftiest positive aims of united human endeavor. Spiritual in its very nature, and implicit in the teachings of all religions, it was this aim which inspired the Church Peace Union to set on foot the movement that has now taken form in a resolve to hold a world-conference of all religions. Of this Conference the sole purpose will be to rouse and to direct the religious impulses of humanity against war in a constructive world-wide effort to achieve peace. A preliminary gathering was convened at Geneva in September, 1928, to consider the holding of a Universal Religious Peace Conference in 1930. To this gathering came men and women of all faiths from all parts of the earth. They were united in the conviction that the state of mankind today demands that all persons of goodwill in every religion shall work together for peace; and that, more than ever, concerted religious effort is needed to attain it.

Even as nations have been learning that no one of them suffices to itself alone, but that each needs to help and to be helped by others, so also the religions of the world will come to see that each must seek to serve

and to be served in the work of peace, and to go hand in hand towards the common goal. Hence it was resolved that a Universal Religious Peace Conference be held, to put in motion the joint spiritual resources of mankind; and that, without attempting to commit any religious body in any way, the Conference consist of devoted individuals holding, or associated with, recognized forms of religious belief.

The Universal Conference designs neither to set up a formal league of religions, nor to compare the relative values of faiths, nor to espouse any political or social system. Its specific objects will be:

(1) To state the highest teachings of each religion on peace and the causes of war. (2) To record the efforts of religious bodies in furtherance of peace. (3) To devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace and the triumph of right; to secure international justice, to increase good-will, and thus to bring about in all the world a fuller realization of the brotherhood of men. (4) To seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.

Persuaded that this high purpose will move devoted hearts and minds everywhere, the preliminary gathering at Geneva has appointed a Committee to prepare for the Universal Conference, so that world-wide co-ordination of religious endeavor may help towards the full establishment of peace among men."

It was urged that this Congress be held, if possible, in the East, though many favored Geneva. This question was held open for future discussion by the Committee of Seventy which will make the full arrangements for this world event. Dean Shailer

Mathews, of the University of Chicago, was the Chairman at the opening session. Christians came from all the western world, among the number being Vice Admiral S. R. Drury-Lowe of the Church of England, Sir E. Denison Ross; also from the Society of Friends Mr. W. Loftus Hare and Miss Lucy Gardner; Miss Ruth Cranston of the United States was a delegate of the Theosophists, His Grace, Archbishop Germanos of the Greek Orthodox Church; Metropolitan Dionysius of Warsaw, representing the Eastern Orthodox Church; Dr. S. Parkes Cadman of the Federal Council of Churches; Chief Rabbi of the British Empire Dr. J. H. Hertz; China's delegate was Dr. Chen Huan-Chang, President of the Confucian University and the Confucian Association, Peking. One Buddhist, one Christian, and one Shintoist were selected and approved as delegates by the Japanese Government; these delegates were in their order Professor E. Tomomatsu, Mr. Tomoji Ishida and Professor Tomoeda. Among the Indian speakers were A. Yusuf Ali, His Highness the Maharajah of Burdwan, Pandit Jagadish Chandra Chatterji, a Braham, two Zoroastrians, Dr. Jal Dastur C. Pavry and Miss Bapsy Pavry, of Bombay; Mr. K. N. Das Gupte, manager of the Fellowship of Faiths. Mr. Julien P. Monod of France was Chairman of the Ways and Means Committee; and Dr. William P. Merrill, D. D., was Chairman of the Committee named, "The Proposal to Hold the Conference". Dr. Hans Hatmann of the Rheinland was present. Sir Francis Younghusband was an earnest speaker; and Mr. C. F. Andrews of India took part in the discussions.

There was a representative gathering of Bahá'í delegates. One of the most interesting was Mr. Ruhi Afnan, grandson of 'Abdu'l-Bahá and cousin of Shoghi Effendi, Guardian





*Preliminary Conference in Geneva, September 12, 13, 14, 1928, to make arrangements for The Universal Religious Peace Conference which will be held in 1930. Dr. Henry A. Atkinson, who originated the Congress, stands at the extreme left, second row, the genial man with his hands in his pockets.*

of the Bahá'í Cause. Others were Mr. Mountfort Mills, Lady Blomfield, Mrs. J. Stannard, Miss Julia Culver, Mrs. Emogene Hoagg, Miss Isabel Carey, Mrs. Stuart French, Mrs. Mary Hanford Ford, Mrs. L. S. Chandler and her daughter, Miss Elsie Benkard, Miss Edith Sanderson, Baroness von Jaraczewski, Mr. and Mrs. Meyer-Stolte, Professor and Mrs. Kunz, Miss Root.

Dr. John A. Lapp of Marquette University, Milwaukee, Wis., was the last speaker at the Congress and one of the best. He gave a fine resume of what this preliminary Conference has accomplished. It is not possible to quote him exactly, but a few of his points were about as follows: that this Congress had drawn up a declaration of purpose without one dissenting voice; that harmony had prevailed. All had found a cause with universal accord. This experience at the preliminary conference should give confidence that the same spirit of harmony will enfold, permeate and uphold the next Congress of 1930. He said this Geneva Conference was no ordinary event, it was not just another meeting. The event was a participation in growing good-will. It is not a movement for church unity and there has been no thought of a super-church or the slightest interference in anyone's belief. Dr. Lapp said: "We seek one object—peace and good-will among the nations of the earth. Let us do our utmost to preserve this harmony. Others will seek to divide us, some maliciously, some through ignorance, but we dedicate ourselves to universal peace. There will be more than one Conference before the peace forces are mobilized. We must scatter seeds of peace in all religions where they will grow in their own nursery, in their own fellowship." He rejoiced in Locarno, in the Kellogg Pact, in the World Court, in the League of Nations, but pointed out

that under and around them must be spiritual buttresses strong in the strength of each other, a passion to understand, and with malice toward none, charity toward all. Thus the new epoch for common humanity will be ushered in.

No story of this Conference would be complete without asking and answering the question: Who is the man with the vision to glimpse this glorious and most practical plan to universal peace? The name Dr. Henry A. Atkinson of New York will be writ large by the angels of heaven in the tablets of the world's most great peace, for he is making what he saw in his vision a solid reality. The idea of a Universal Religious Peace Conference came to him about seven years ago on the battlefield of Verdun. He saw men getting the battlefield cleared. To a rough temporary chapel they were bringing the bones of heroes of every nation, every color, the whole country looked as if it were churned. A Catholic Priest explained to Mr. Atkinson that he was going to build a symbol altar, the four points to represent the Protestant Christians, the Catholic Christians, the Jews, the Moslems, who had lost their lives in that struggle.

That night Mr. Atkinson from the viewpoint of a business man had a "brain storm", or in the language of a seer one would call it a vision. He arose from his bed and made out plans for this Congress of Religions. He reasoned—if religions can get together symbolically, if they can do that, why can they not get together to abolish war? Some clergymen and leaders were not enthusiastic over his schedule, but Dr. Mathews thought it important and the Trustees of the Church Peace Union stood with him and gave him the widest liberty. This new adventure in peace was a very idealistic sort of venture. Through infinite patience



and courage he went through the jungles of details. He interested people of good-will, and the preliminary Conference in Geneva was a phenomenal success. Mr. Kellogg is a peace-maker striving to bring the nations together, but Dr. Henry A. Atkinson has called and seen signed the pact of world religions to convene for spiritual world peace. The Kellogg Pact is along the lines of

Bahá'u'lláh's Teachings that the nations of the world must all come together with perfect equality and voluntarily to consecrate themselves to the cause of universal peace. The splendid endeavor of Dr. Atkinson is the fulfillment of 'Abdu'l-Bahá's prophetic Words: "This is the hour of unity of the sons of men and of the drawing together of all races and all classes."

## CAN PRAYER HEAL?

WALTER B. GUY, M. D.

*In this eighth chapter in the series on "Healing—Material and Spiritual," the author gives striking instances in answer to one of the most mooted and pregnant questions of the day in regard to the individual life—"Can Prayer Heal?"—Editor.*

"A servant always draws near unto Me with prayers, until I respond unto him."  
—Bahá'u'lláh.

**A**LTHOUGH the way to attainment of divine unity seems so plain, yet there are laws that govern and control, and these laws are just as arbitrary and immutable in the spiritual as in the material world.

The symbol used by Jesus, the Christ, is "a little child." The little child has no prejudice, no pre-conceived ideas, no inherited traditions or superstitions. If we would enter into the fulness of His Light, we must cleanse our minds "from the tales of the past", and bereft of tradition and superstition, become as little children.

It is easier to understand this if we conceive the mind to be like a mirror, that reflects by effort of the will those things to which it is directed. But the mirror of the mind

is oftentimes clouded by impure desire, by selfish greed; warped by fanatical superstition and corroded by repeated sin. How then, can it reflect the Glory of the Lord? How can it vibrate to the rhythm of the celestial world? How can it receive the rays that pulsate with health, healing, and love?

No, the mirror of the mind must be polished; cleansed from all those things that hide His Glory. For this purpose all the Prophets have taught the need of prayer.

There are many prayers that have been given to us by Bahá'u'lláh and 'Abdu'l-Bahá,—prayers, if used earnestly and sincerely, will do just what they are intended to do. They cleanse the mind from the accumulation of prejudice and dust and make it as a brilliant mirror, perfectly capable of reflecting the spiritual significances of the celestial world.

The beautiful prayers of Bahá-



'u'lláh and 'Abdu'l-Bahá should not only be learned by heart, but carefully studied and meditated upon in order that the underlying laws upon which they are based, may be fully understood. The following, for example, are from the pen of 'Abdu'l-Bahá:

"O God! Refresh and gladden my spirit! Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand. Thou art my Guide and my Refuge, I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will not worry any more. I will not let trouble harass me any longer. I will not dwell on the unpleasant things of life. O God, Thou art kinder to me than I am to myself, I dedicate myself to Thee, O Lord."

"O God! Make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal, unchangeable condition in Thy Service!"

## II

The next step on the path to health and life is Unity. It is the blending of the whole personality of the seeker with his Beloved, the Manifestation of the One that is, was, and ever shall be, throughout eternity. The following parable of an ancient Persian poet, who desired to teach his disciples the unity of prayer, how by prayer God and man become united, even as the sun and its reflection are one, is especially appropriate to explain—in other words, the mystic ecstasy in union resulting from loving, earnest invocation to Deity:

"A disciple enamored of God, went to the door of his Beloved, and knocked thereon.

A voice cried, "Who is there?"

He replied, "It is I."

The answer came, "There is no room in this house for twain." And the door remained shut.

He spent a year in meditation and

prayer, and he returned and knocked again at the door.

The voice said, "Who is there?"

He replied, "It is Thou." And the door opened."

In many of the processes used in synthetic chemistry a catalyst is required, that its presence in the terrific heat used in blending of otherwise discordant materials, may, unaffected in itself, bring about the desired union. The catalyst that blends the personal with the spiritual, harmonizes the body with the spirit, turns sorrow, weakness, and disease, into joy, power, and health is the Holy Spirit. It is the Love that radiates from the Heart of the Manifestation of God, that unites itself during prayer with the love in the heart of the seeker, the sick one, or the helpless one.

This catalyst blends into one perfect whole that which was divided, it fuses the discordant elements of personal life with the life of the spiritual; it breaks down selfish desire and greed; it burns in its potent fire impurity and satanic lusts; it destroys forever the demoniac power of drug habits, that take their victims to the dark places of living hells.

This dynamic ray sets into vibration the divine harmony, comforts the saddened soul, brings new vibrant life into activity, and discord, sorrow, and disease, disappear like the mists before the rising sun.

To the one who feels lost, and to whom these words appeal, yet whose feet falter, I would say: Find the True One, He who manifests the Love of God, whose Life radiates the divine qualities so that by His touch you may be healed.

The Bahá'í Revelation is the Way of Life today, and 'Abdu'l-Bahá is the Divine Exemplar. He was One who radiated Life, healing, and joy to all who with faith touched the hem of His garment, and although He is now gone from this physical world,

yet He is ever close to those who with purified souls and longing hearts seek after God.

We, His servants, seek but to follow the road which He so recently trod, try to manifest His virtues and walk in His steps, as He walked, with steadfast feet, can but affirm the Truth and point the Way. He "lived the life" in long, painful exile, through the Most Great Prison, to the heights and depths of complete Servitude.

Read carefully these words of 'Abdu'l-Bahá on the need of prayer in our lives, its benefits to our happiness and health, how it rounds out human life and brings to it, its fullest achievement and experience:

"Prayer and supplication are two wings whereby man soars toward the Heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free his mind becomes the altar, and his heart the sanctuary of prayer. Then the meaning of the verse, 'We will lift up from before his eyes the veil' will become fulfilled in him."

"Thou hast written what thou shouldst do, and what prayer shouldst thou offer in order to become informed with the mysteries of God—Pray thou with an attracted heart, and supplicate thou with a spirit stirred by the Glad-tidings of God. Then the Doors of the Kingdom of Mysteries shall be opened before thy face, and thou shalt comprehend the realities of all things."

"Know thou verily, it is becoming of a weak one to supplicate to a strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks bounty from His ocean, this supplication is, by itself, a light to his heart, an illumination to his sight, a life to his soul, and an exaltation for

his being. Therefore, during thy supplication to God, and thy reciting 'Thy Name is my healing,' consider how thy heart is cheered, thy soul delighted by the spirit of the Love of God, and thy mind becomes attracted to the Kingdom of God! By these attractions one's ability and capacity increase. When the vessel is widened the water increaseth, and when the thirst grows, the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants. (i. e., praying)"

"Turn thy face sincerely toward God; be severed from all save God; be ablaze with the fire of the Love of God; be purified and sanctified, and beseech and supplicate unto God!

"Verily, He responds unto those who invoke Him, is near unto those who pray unto Him; and He is thy companion in every loneliness, and He befriends every exile!

"For such a compassionate Lord, it behooveth one to have excessive yearning, ardent longing, and love under all circumstances; for He is the possessor of Beauty, Perfection, and shining, manifest and hidden Glory."

"O my God! Thy love is my comfort, Thy Name is my prayer, Thy Presence is my peace, Thy Word is my healing, Thy Mercy is my Light, and to serve before Thee is my utmost desire."

### III

Some years ago a Swedish woman came into my professional life, far advanced with pulmonary and cardiac tuberculosis. No effort of mine could aid her, and she, being a nurse, was admitted into Rutland Sanitarium, in Massachusetts. This sanitarium is maintained for incipient cases of this disease, but a special privilege was allowed her. On parting I gave her a book of Bahá'í prayers, pointing out to her one she should learn by heart, and continually use.



She seemed, indeed, a hopeless case. She was confined to her bed with a constant racking cough and fever, but she kept herself in the atmosphere of this beautiful prayer. One night she thought she was dying. A most unusual sensation I cannot describe, swept over her for a long time, and at last she realized that she was healed. Her cough ceased, and a new vitality came to her. The next day the visiting physician said to her, "How are you?" She said, "I am cured." He smiled indulgently and passed by. The second and third day this was repeated. Absence of racking cough and a normal temperature, however, surprised the physician, and on the fourth day after the same experience he insisted upon an examination. To his utter amazement all sign of pulmonary tuberculosis had vanished. After a restful period of convalescence, she returned to her profession for a number of years.

Had not this woman found her way into the Holy of Holies? Yes, bathed in celestial Light and Love, touched by the hand of the Lord, healing came, and sadness and sorrow vanished away. The prayer (revealed by 'Abdu'l-Bahá) that she learned to love and use, follows:

"O my God! Thy Name is my healing! Thy Remembrance is my remedy; Thy Love is my companion; Thy Mercy is my need and my aid in the world, and in the Day of Judgment! Verily, thou art the Knower, the Wise!"

Another scene comes before me of an elderly woman far advanced with a terrible uterine cancer. I said to her, "Are you praying for health, for a cure of your disease?" "Yes," she replied, "I pray many hours of the day." "Do you not realize," I said, "that it is time you should be a real Christian?" Startled, she gazed at me, as I went on and said, "Christ prayed that His Father's will might

be done, God's will, not His." Tears fell from her eyes, fear enveloped her. "I cannot," she cried, "I cannot let go." "Yes," I said, "God's love is all embracing and He knows best. Let go, cling to Him." She at last said she would. Two days later her daughter telephoned me that her mother had passed home in blissful sleep. God's way is best.

Again 'Abdu'l-Bahá said:

"The prayers which were written for the purpose of healing, are both for the spiritual and material healing. Therefore, chant them for the spiritual and material healing. If healing is best for the patient, surely it will be granted. For, some who are sick, healing for them would be the cause of other ills. Thus, it is that Wisdom does not decree the answer to some prayers. O maid-servant of God, the Power of the Holy Spirit heals both material and spiritual ills."

I have told the following story before, in *The Bahá'í Magazine*, for March, 1927:

A colored woman of the South, a widow with a family, poor and sick unto death, was given up by her physician as hopeless; she turned to me for aid. An examination disclosed a solidified mass that filled her right abdomen, and medical therapeutics seemed to be useless in this advanced condition.

"Anna," I said, "are you a Christian?"

"Yes, Doctor."

"Do you pray?"

"Yes, Doctor."

"Do you wait for an answer?"

"I do not know what you mean," she replied, with a puzzled look.

"Suppose I came a stranger to your door and knocked, and told you I was hungry and needed food, and you said, 'Yes, I will give you some food,' and when you returned with it, you found that I had gone. What would you think?" She replied, "I should think you were not very hungry."



"That," I said, "is the way you treat God! Promise me that when I leave you, you will pray again and wait—wait until the answer comes." This she promised to do. I saw her again in a few days. I found her with shining eyes and a happy smile. She cried, "The answer came. After you left I waited on my knees for ten minutes at the side of my bed, and in my heart the answer came. I shall be cured. God said so."

Today she is well, her faith is supreme, her love is perfect; she is living and walking in the path of servitude. Truly she was made whole.

#### IV

These experiences might be multiplied indefinitely—they are found in all walks of life, under all conditions, among all sorts of men.

The quotations appended are sign posts on the path of life; they point out the way of Holiness and the way of the Cross. The Masters of old live, and their hands are ever stretched out in love. Jesus the Christ, from His Kingdom ever seeks to Love and Heal. Bahá'u'lláh, the Glory of God, promised by the prophets of old, is near unto us. 'Abdu'l-

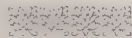
Bahá is ever guiding the children of man who seek to find the Way.

The Teachers may be many, but the Way is One. Lamps are many, but the light is One. Hearts are many but love is one. "Taste and see that the Lord is good." His mercy is ever near unto those who call upon Him.

'Abdu'l-Bahá tells us that:

"There exists in man two powers. One power uplifts him. This is divine attraction which causes man's elevation. In all grades of existence, he will develop through this power. This belongs to the spirit. The other power causes man to descend. This is the animal nature. The first attracts man to the Kingdom. the second brings him down to the contingent world. Now, we must consider which of these will gain in strength. If the Heavenly power overcome, man will become Heavenly, enlightened, merciful, but if the worldly power overcome, he will be dark and like the animal. Therefore, he must develop continually. As long as the Heavenly power is the great force men will ascend."

"I beg of God to illumine you with the Light of His Love, so that you may enter into the Kingdom and draw nigh unto the Threshold. His bounties are inexhaustible."



"Arise and ask for the divine favors so that ye become revived by the Holy Spirit through the breath which the Spirit breathes into the souls."

'Abdu'l-Bahá

# THE CHRIST SPIRIT

LILIAN REA

**T**HE task of analyzing the Christ Spirit is undoubtedly a matter for the highest philosophers and metaphysicians; on the other hand it is beyond their sphere, for however learnedly they may discourse of it, they can never put in words its real essence. This essence can only be apprehended, we are told, by the soul shorn of the veils of sense and illumined by the light of the Holy Spirit.

Ouspensky, in his *Tertium Organum*, asserts that all ideas are symbols trying to transmit relations which cannot be expressed directly because of the poverty and weakness of our language. It is necessary, he says, to search for their hidden meanings—that which cannot be expressed in words. To Ouspensky, Reality is inexpressible; he condemns literal understanding of these matters as depriving them of their value and meaning: indeed, he goes so far as to say that when a thing can be expressed, it is not true. How can we know the Unknowable or hear that which is beyond sense?

One of the greatest veils to truth, says 'Abdu'l-Bahá, is literal interpretation. As proof of this, we may cite the instance of the Holy Trinity. No symbol in the world has been so misunderstood as this; none has led to so much controversy, bitterness and strife. Yet regarded in its mystical relation it is perfectly simple, and throughout history it has fired the imaginations of men in all lands. The idea of the three-fold personality existed long before the Christian era: the Indians conceived of the Trinity as a sort of triune elemental force of creative, destructive and preservative power. Thor had three heads; Wodan's sign was the tris-

kele—a three-branched figure radiating from a center, and symbolizing his supremacy over the trio, Wodan, Frey and Thor.

The trinity is inherent in every institution, for there must needs be the Giver, the Recipient of Grace, and the Instrument through which Grace comes. 'Abdu'l-Bahá explains this truth as follows: "Know, O advancer unto God, that in each of the cycles wherein the Lights have shone forth upon the horizons—there are necessarily three things,—the Giver of the Grace, the Grace, and the Recipient of the Grace: the Source of the Effulgence, the Effulgence, and the Recipient of the Effulgence: the illuminator, the Illumination, and the Illuminated."

Father, Son and Holy Spirit! What more beautiful relation is there than that of Father—repeated in Government, paternal or particular? In the Son who reveres and obeys his Father; and in the Holy Gost—that still small voice within us—that inner tribunal that rules our lives? This trinity is universal in the hearts of men—who is it who does not recognize all three of its persons? And God repeats these things continually as symbols of the invisible.

Now to know what the Christ Spirit really is, one must know Christ, and realize the difference between the Christ, so-called—and Jesus Christ—a difference so simple and yet so mystic in its essence that to understand one must void the mind of all preconceived ideas and listen to that inner sense which knows the Unknowable. "When we see God," said Plotinus, "we see Him not by reason, but by something that

is higher than reason." And 'Abdu'l-Bahá says, "Love supplies the impulse to that intense and unceasing meditation which reveals the hidden mysteries of the universe."

Literally, we know that Jesus Christ was an Oriental, who lived in the days of the Emperor Tiberias; that he was a man like ourselves, who yet claimed to be the Son of God—a man of magnetic irresistible personality, Who gathered unto Himself followers who excited the jealousy of the powers of Jerusalem (those powers of Church and State always jealous of their own prestige, and determined to destroy anything and anybody who threatens to interfere with their prerogatives). We also know that Jesus Christ was a Universal Manifestation of God, one who took upon Himself the body of man, who lived His teachings, endured persecution, and died upon the Cross.

## II

If the station of Jesus Christ be thus established, how can we analyze the Christ Spirit—that which has no beginning and no end—that which is carried on from one age to another? Again we must bring the facts to light through our intellect, and then apprehend with our spiritual intuition. "To penetrate the Inner Significances," says 'Abdu'l-Bahá, "a mighty effort is needed." First the soul must be prepared for the awakening of its spiritual intuition, then one must sit at the feet of the Divine Messengers of God, whose mission it is to rend asunder fleshly veils, and by revealing reality, make man conscious of the eternal part of his nature.

The station of Christ in the world, we are told, is that of the Word of God. The Ancients conceived of the infinite forms in God's creation as the letters of a great scroll: individually they are colorless and mean nothing, but assembled they make a Word.

That Word was Christ, the complete and perfect creation. St. John the Mystic apprehended that Divine Mystery and expressed it for all time when He said, "In the beginning was the Word and the Word was with God and the Word was God." A modern English Congregational minister, Rev. W. J. Dawson, in a sermon on "The Word" asks what the idea in John's mind was. "Word" he says, is the true expression of him who utters it: How shall God communicate with the creature He has made? He does so by Christ Who is His Word. Christ is the very mind of God translating itself into symbols which man can comprehend."

'Abdu'l-Bahá says, "The universal bestowal of Divinity is manifest in Christ. The station of Christ is the station of the Word—a complete significance. The reality of Christ is the collective center of all the independent virtues and infinite significances."

To know what the Christ spirit really is, we turn naturally to the Sermon on the Mount and to the Beatitudes. Surely these twelve rules of life are the epitome of the Christ spirit: poverty of spirit, contrition of heart, meekness, hunger after righteousness, mercifulness, purity, the bringing of peace, endurance of persecution, patience under false witness, charity, non-resistance of evil.

Jesus Christ came to bring the Christ spirit of His time to a world that had lost sight of Divine Guidance. But long before Jesus took upon Himself the body of man, the Christ Spirit was in the world, for Christ, like God, is pre-existent. Like God, He had no beginning and no end: with God the Father and God the Holy Ghost, He formed the Eternal Trinity: "the wonderful Trinity," Dante called it.

Even so orthodox a person as the Rev. W. J. Dawson recognized the fact that the Christ spirit had always been in the world. To conform to —



that spirit, he said, was to be a Christian, adding that in the days of Moses this spirit was abroad, brooding over the soul of Moses and weaving itself into His spirit. Mr. Dawson found this conception of the pre-existent Christ spirit in Christian teaching, but himself went so far as to say that not only the spirit, but the Christ Himself had been in the world from the beginning. To prove this He quotes: "Before Abraham was, I am;" "Abraham rejoiced to see my day;" Paul's mention in Corinthians of the Israelites in the Wilderness as having drunk of the Spiritual Rock, that Rock being Christ; also St. John, who said that the Lamb of God was a Lamb slain from the foundation of the world.

There is an ever-present need in the world for the Christ Spirit. Were the influence of Jesus Christ perfectly understood and practiced, it should suffice for the cure and regeneration of the nations. But in nineteen centuries conditions everywhere have so changed that men have fallen away from the original Christ spirit—creeds and dogmas have usurped the place of spiritual teaching. Hence a new expression of the Christ Spirit was needed.

'Abdu'l-Bahá says: "We must be adorers of the Sun of Reality from whatsoever horizon it may appear, rather than adorers of the horizon. For should we concentrate our attention in one direction, the sun may appear from quite another, and leave us deprived of the sun's bestowals which are the wisdom and guidance of God and the favor of God, which constitute spiritual progress. \* \* \* "If the sun of to-day say, 'I am the sun of yesterday!' it is true; and yet if, according to daily sequence, it say, 'I am other than the sun of yesterday,' this is also true. Likewise consider the days: if it be said that all the days are the same, it is correct and

true; and if it be said that according to name and designation they differ from each other, this also is true, as thou seest. For though they are the same, yet in each there is a name, quality and designation which is different from the other. By the same method and explanation, understand the stations of separation, difference and oneness of the Holy Manifestations, so that thou mayest comprehend the interpretations of the Words of the Creator of the Names and Attributes, concerning separation and Union."

What but the Christ Spirit gleams in these further words of 'Abdu'l-Bahá regarding His own station: "The voice of Friendship, Uprightness, Truth and Reconciliation is he, so as to cause a quickening throughout all regions. No name, no title, no mention, no commendation hath he, nor will ever have, except 'Abdu'l-Bahá—Servant of Bahá. This is my longing. This is my greatest yearning. This is my eternal life. This is my everlasting glory!"

When we say that the Word of God has come again into the world, we do not mean this literally, but in the sense of the return of the Spirit and power of God, to resuscitate mankind with the power of the Spirit. The Sun shone upon the world again in this age through the power and illumination given to the world by the Revelation of Bahá'u'lláh. Again is the power of the Spirit stirring in the world to produce the fruits of love, joy, peace, longsuffering, gentleness, goodness, faith. How clearly we see in the life of 'Abdu'l-Bahá the expression of these qualities exemplified in every way. No matter what the intellectual attitude toward this Servant of God, all who came in contact with Him or who have learned of His life, realize here a perfect manifestation of the Christ Spirit. In the *Star of the West*, Vol. 13, p. 253, we read: "Some thirty years

ago Dr. Benjamin Jowett, the revered Master of Balliol, Oxford, England, and celebrated translator of Plato, said to one of his fellow professors at Oxford, a Greek scholar at St. Andrew's and translator of the Greek tragedies, that he (Dr. Jowett) was deeply interested in the Bahá'í Movement. This is the greatest light, said Dr. Jowett, that has come into the world since Jesus Christ. Never let it out of your sight. It is too great and too near for this generation to comprehend. The future alone can reveal its import."

One who knew 'Abdu'l-Bahá and who had an unusual opportunity of intimate understanding of Him, Mr. Charles Mason Remey, says of Him: "'Abdu'l-Bahá's power was that of love. In going into His Presence something within one's soul seemed to respond to His soul. Thus a spiritual bond was formed which was most far-reaching, for it was of the nature of divine love and always

remained with one. Through His life and example He taught the people the life and the way of the Kingdom. He had a message for every one, and as one met and contacted with Him in spirit, it was as if a new force were added to one's nature. The power of the love of God was brought very close to those who came into spiritual contact with 'Abdu'l-Bahá. \* \* \* "His was the perfect life, and as the people contacted with Him more and more, they found in Him the Centre of the spiritual light and consciousness of this new day and age. From that Centre flowed the regenerative Bahá'í spirit which made all things new, re-establishing religion, reviving faith in God, and uniting humanity in the one universal brotherhood of God's Kingdom."

Thus in the person of 'Abdu'l-Bahá, we come back to Love as the great characteristic of the Christ Spirit. And, as St. Bernard said: "Love is the lever of the soul."

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## THE LAW OF GIVING

CATHERINE E. HALL

The way to attain the highest and most complete life in this world is to recognize God's immutable universal laws and then to work in harmony with them. To know that nothing will be denied if it is good for us to have and will not interfere with our spiritual progress in any way, for, what would be conducive to one man's growth would be detrimental to another and God only withholds where He knows His gift would be a hindrance rather than a help to the soul.

One of these great and fundamental laws and one which all should understand is the "Law of Giving". By giving is not meant merely of material things but the giving of love, service, goodwill and even a handclasp

or smile, which while seemingly insignificant, yet are not so and count in the eyes of God who rewards His creatures accordingly...

"It is more blessed to give than to receive." (Acts: 20:35)

We find many references relative to the perfect working of this law, but none more noteworthy than of the Hebrew people who were enjoined upon by their spiritual teachers to give a tenth of their income for a purely spiritual purpose, a purpose in which self-interest did not enter and where there was absolutely no thought of a return or a reward. The spiritual powers work always with perfect accuracy and these people were enriched on all the planes of be-



ing. This tenth or tithe as it was called, was given voluntarily and with an entire free will on their part and never by persuasion or influence of any kind outside the dictates of their own soul. As long as these people were faithful in their free-will offering they prospered from every standpoint, but when the divine command of their spiritual teachers was disobeyed they experienced poverty and a loss of spiritual power, for such giving produces great mental and spiritual results and brings one in harmony with spiritual forces which revivify and purify the soul.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that *there shall not be room to receive it.*" (Malachi 3-10) "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38)

Scattering yet increasing. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." (Proverbs 11:24-26)

Giving will not impoverish thee, if it is done with the understanding that God is the unfailing source of all things; in reality it seems we become as a magnet to draw from realms visible and invisible that which is ours from a standpoint of divine righteousness and wisdom. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man accordingly as he purposeth in his heart *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver; And God IS able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound in every good work; (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread to *your* food, and multiply your seed sown, and increase the fruits of your righteousness.)" (2nd. Cor. 9:6-10)

Giving in its superlative degree entails sacrifice, and while it is acceptable and praiseworthy to give where there is an abundance, yet it is much greater to give where a sacrifice has been made, as shown in the following parable of the "Widow's Mite." "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living." (Mark. 12: 41-44)

The above clearly illustrates how acceptable to God is the small gift when a sacrifice has been made and impresses one with the fact that none are too poor to give. We are similarly reminded in this greatest of days by the following potent words of 'Abdu'l-Bahá: "Live up to the principle of sacrifice; everything becomes yours by renunciation of everything. The condition of faith requires that man ascend to and abide in the station of sacrifice."



"Giving and generosity are qualities of mine, happy is he who adorns himself with my virtues." (Bahá'í Scriptures p. 180).

"The Bahá'ís consider it more blessed and a greater privilege to bestow than to gain and receive. They believe that bestowing good upon one another is the greatest means of help to both." (Bahá'í Scriptures p. 446).

"O friends of 'Abdu'l-Bahá! The Lord, as a sign of His infinite bounties hath graciously favored His servants by providing for a fixed money offering (Huquq) to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-possessing, Exalted above the need of any gift from His Creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for

benevolent pursuits and for the common weal." (From the Will and Testament of 'Abdu'l-Bahá).

Shoghi Effendi Guardian of the Bahá'í Cause, also speaks of this "Law of Giving" in the following lines so beautifully worded and ends with the statement that "*This is the secret of right living.*" (Bahá'í News Letter Sept., 1926):

"We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living."

When mankind fully understands this law and its operation then shall poverty and want vanish from the earth, for God is the Generous, the Bountiful and the Bestower while poverty and want are the result of failure by His creatures to comply with the requirements of this "Law of Giving."

## THE HIDDEN JEWELS

LOULIE MATHEWS

*"O My Servant! Thou art even as a well-tempered sword that lieth concealed in the darkness of its sheath and the value thereof is unknown to the expert eye. Wherefore unsheath thyself from desire and passion, that thy merit may be made resplendent and manifest unto all the world."*—Bahá'u'lláh.

**P**ORTOFINO is the smallest harbor in the world. Its beauty however, overruns the limits of space, and leaves one breathless with wonder.

Opposite our villa, San Martino, rises a castle of the 9th Century, the scene of the romance "Enchanted April." Mediaeval Italy lies all about, but within the cavernous depths of a walnut cupboard are volumes symbolic of the New Era, revealing hidden wisdom and truth from many lands, dom-

inated by the message of Bahá'u'lláh.

Whenever someone writes, "Send me a book," we open the cupboard with its handmade key, praying for guidance in our choice of the one that shall make the reader aware of his part in this dynamic Day. Consigning the precious package to the mercies of the village post, we await a reply, and resign ourselves to an interval of silence. Once it was six months!

One day, a friend, who seemed to

have little contact with spiritual life, asked for a book. How little we guess the jewels hidden in the soul! These two letters which follow, received one lovely day in August, read and re-read upon a terrace filled with flowers, were a heaven sent revelation.

Vittel, Vosges Mountains, France  
August 6, 1928.

Dearest Friend:

It is early in the morning. I have had a most refreshing sleep. I opened my eyes feeling that there was something to wake up for,—a new feeling which I owe to the reading of the little book from the Portofino library. If for no other reason than this, your library at Portofino ought to make you the happiest woman in the world. This little book seems to have liberated a pent up force within me, that was crying to be freed, but was choked with false habits of thinking, and could not soar. I find its instruction of how to think and what to dwell upon in life most satisfying. At once vistas open up, answers to a hundred whys are found, and the assurance comes that all needs are supplied when we open our hearts to the Source of Supply.

No doubt I shall have to return to the days that are dark, but I believe that reading a chapter in this book can alter any mood, and chase away the illusions and false desires that haunt the brain. I have already made strides towards understanding myself. I want to feel that I could do great things, if the force within me were put to use. So far, my energy has been like a river damned up, or overflowing its normal channel. I know now that Divine Love can open this channel, through which I may become a useful human being. It makes me see that no mortal love can supply that demand, and that the Divine alone can fortify me. If I am found worthy to receive this love, I shall have reached a point where I can be

of use to others. This inner need for love which cannot be supplied by any other than the Divine, brings me tragic and dark experiences which shatter me, which make me tremble and feel alone, but with Divine Love I shall not be alone.

If I have not made progress more rapidly, it must be due to the fact that I have felt ostracized from heavenly approval. I felt so utterly unworthy, and that has made me seek love where it cannot be found. I feel now that God does not account me unreclaimable, and that I am not a being of darkness, and this has lifted a great weight from my soul. His love alone is all that I need; and that I can ask for it notwithstanding my own limitations, has come upon me as a wonderful discovery. I do not mind telling you this, who have lighted so many lamps in the path of darkness. By this light I know that there is nothing to give up, only to ask and to receive. I feel marvelously stimulated knowing that the little library at Portofino contains help for every soul that asks, the remedy that alone can bring the promised peace that passes all understanding.

Lovingly, Mabel.

The very same day I received the second letter:

Dearest friend:

You will be surprised to receive this, as I posted you a letter this morning, but when you read it through, you will understand. Waking early, I wrote you and posted my letter, then with book in hand, I left the hotel, and chose a road that is sunny and leads up into the hills. This path is unfrequented by motors. After a short walk I came to a diminutive green bench and sat down.

The direct manner, the direct appeal which the author makes in this book moved me deeply. Before starting on my walk I had read a passage. It was this: "If you search for God,



it is because He impels you to search; He has claimed you for His own." This line, read upon awakening, had provoked a passionate fit of weeping, and I wanted to read it again in solitude surrounded by nature.

The vista from the little green bench was not particularly unusual. A road running right and left, a blue sky full of glorious white clouds, above a hillside white with flowers. Twenty-five kilometers down the road is the birthplace of Jeanne d'Arc. It is the very same sort of hillside and country upon which I was looking. A Basilica has been erected to mark the spot where she first saw her visions. I thought of her. I opened the book and read on—always the direct personal appeal which forces you to reflect upon the glorious possibilities which lie in each one of us merely for the asking. I wanted to think about it and I stared at the ground.

Suddenly between my eyes and the road, there rose long luminous vibrations of light that increased in intensity until I could no longer see the earth. The light that was on the ground suddenly filled my whole being so that the rays came from within and without and completely filled me with light. I passed from a human being into a being of such ecstasy as it is impossible for me to impart. The light seemed to bring a transport of gratitude, a flood of happiness so great that it was impossible for me to lift my hand. How long it lasted I do not know, but as it subsided very slowly and gently, and my eyes could look upon the surrounding country, I saw that it had been changed. Each leaf, each wild flower, each cloud was rimmed with

light and all nature was radiant with a new and enthralling beauty.

Knowing that I should be missed, and that they would seek me, I reluctantly turned my steps towards the hotel, and walked into the dining-room. Oh, how I longed to be alone! It was impossible to eat anything, nor could I reply to the questions that were asked. I simply made the gesture of life.—calm, but as in a dream. The hour for which I had waited all my life, and for which, perhaps, I had been born had come. I was completely satisfied. As soon as I could make an excuse, I went to my room that I might be alone. It was an ugly over-crowded hotel bedroom, filled with objects dark and uninteresting. I turned the key, and pushed open the door, and, as I did so, my eyes fell upon the tablecloth, and I saw that it was edged with light. The familiar objects rose before me, each ringed with a soft luminous border of light. I was aware of childhood,—not mine, but the atmosphere and purity of childhood. From the open window a faint perfume came and went. How many pure thoughts, how many prayers from the friends must have accompanied this book to have brought with it so much light and such a message!

Tonight I am very quiet. I have had the greatest experience of my life. I am so unworthy of this gift that I have much to think about. You will answer this letter, and tell me what you think, and what it means. In all my life, such an experience has never dawned upon me.

Good-night, dear friend. I close my eyes, knowing that, at last, I am a child of God, and that He has revealed to me His shining Love.

Mabel.

*"The children of the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon."—Abdu'l-Bahá.*



## THE PROGRESS OF ESPERANTO

**"S**O LONG as radio communication was essentially confined to telegraphic messages difficulties arising through language differences, though serious, were not felt by many telegraph users. Now that international radio telephonic communications have come into being and international radio broadcasting looms on the horizon, a much more serious and pressing problem has arisen.

"When persons speaking what is alleged to be the same language cannot readily communicate without some experience with each other's idioms and accent, it becomes at once obvious that persons of different nationalities and tongues are subject to a most serious handicap in their attempt to discuss matters of common interest. Furthermore, international broadcasting, which is a means of mass communication, must in great part lag in its development until an international auxiliary language becomes available.

"Those who handle and operate the telegraph circuits of the world, those who desire to telegraph or telephone over such circuits, and the people of the world who wish to receive the broadcast messages of the other, will never find their desires fully met until an auxiliary language internationally employed breaks down the present language barriers to world understanding."—Dr. ALFRED N. GOLD-SMITH, Chief Broadcast Engineer, Radio Corporation of America.

**In Austria**—The Administrative Council of Vienna, at one of its recent sittings, decided to organize 24 new Esperanto courses in the primary schools of the Austrian capital. The optional teaching of Esperanto has been introduced into the curriculum

of the Normal School for Teachers at Stroebersdorf.

**In France**—The Paris Municipal School for foreign commerce and representation, in which Esperanto is taught as a compulsory subject, has just organized its first examinations for obtaining the official diploma in Esperanto.

**In Finland**—Esperanto has been introduced into three classes in the Finnish Normal Lyceum at Helsingfors, in which the students of the Normal School give their first trial lessons. The subject is compulsory for those taking the training course.

**In Italy**—The Fasciste Institute of Education at Brescia has introduced Esperanto into its program. It is expected that this example will be followed in other towns.

**In Holland**—The Schoevers Commercial Institute at the Hague has introduced the teaching of Esperanto and has just arranged several courses in that language. I. E. S.

News comes from Paris that one of the big aerial transportation companies with routes covering various parts of the European Continent has decided to teach Esperanto to their pilots and in pursuance of that policy have arranged to have classes conducted at the company's expense where all pilots will be required to learn the international language, Esperanto. This is undoubtedly an important advance upon the part of this transportation company. It is a step that all companies operating planes will find necessary as the business of international aviation develops. It is also a warning to us in America that we should not fail to heed. In our complacency and supposed isolation

from world affairs we in America are inclined to trail the European Continent in matters relating to the language question.

What a rude shock we are preparing for ourselves one day when we suddenly see opportunities slipping from us that would have been ours but for this complacent indifference to world movements. We live in a swift age and now we achieve in half a decade what would have required centuries in former times.

Who can tell how soon you may walk into your favorite "Movie" and have your ears regaled with, "Kiel mi rememoras, Adamo, okazis lau la

jena maniero: li donis testamente al mi nur du mil kvincent spesmilojn, kaj, kiel vi diras, ordonis al mia frato keli bone min eduku," as on the screen is flashed the scenes of Shakespeare's *As You Like It*.

We are told by the film producers that Esperanto is to be the language of the "Talkies." "The idea of bringing the adoption of Esperanto to a head is not as far-fetched as it seems at first glance. The world has been on the point of accepting a universal tongue for some time and it needs but little more to bring on general acceptance," says the director of the Metro-Goldwyn-Mayer Company.

(Reprinted from "Amerika Esperantisto").



**E**VERY movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and inharmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and today the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key—or the master key—to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty."

'Abdu'l-Bahá

## Suggested Reference Books on the Bahá'í Movement

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**THE PROMULGATION OF UNIVERSAL PEACE**, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**BAHA'U'LLAH AND THE NEW ERA**, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**THE WISDOM TALKS OF 'ABDU'L-BAHA** in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in His own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**BAHA'I SCRIPTURES**. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is indexed. Thin Paper Edition (only 3/4-inch thick) Price, \$2.50.

**THE BAHÁ'I WORLD**, a Biennial International Record (formerly Bahá'í Year Book). Prepared under the auspices of the Bahá'í National Assembly of America with the approval of Shoghi Effendi. Price, cloth, single copy, \$2.50; ten copies to one address, \$2.00 each.

All books may be secured from The Bahá'í Publishing Committee, P O. Box 348, Grand Central Station, New York City.

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*Lillian Rea*

# THE BAHÁ'Í MAGAZINE

## Star of the West

BESIDE THE INLAND SEA

*Nowell Stevens*

FINDING THE WORTH WHILE IN  
RELIGION

*Lilian Rea*

OUR PART IN THE CYCLE OF LIFE

*Walter B. Guy, M. D.*

'ABDU'L-BAHA IN AMERICA

*Dr. Zia Bagdadi*

THE INTELLECTUAL SHOCK IN CHINA

*Y. C. James Yen*

ARE MACHINES SPIRITUAL?

*Dale S. Cole*

WHAT KIND OF WORLD IS IT?

*Stanwood Cobb*

January, 1929

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Cause of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the Spiritual Springs, the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end are the same. The sun of today is the sun of yesterday.

In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—'ABDU'L-BAHA.



# THE BAHÁ'Í MAGAZINE

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

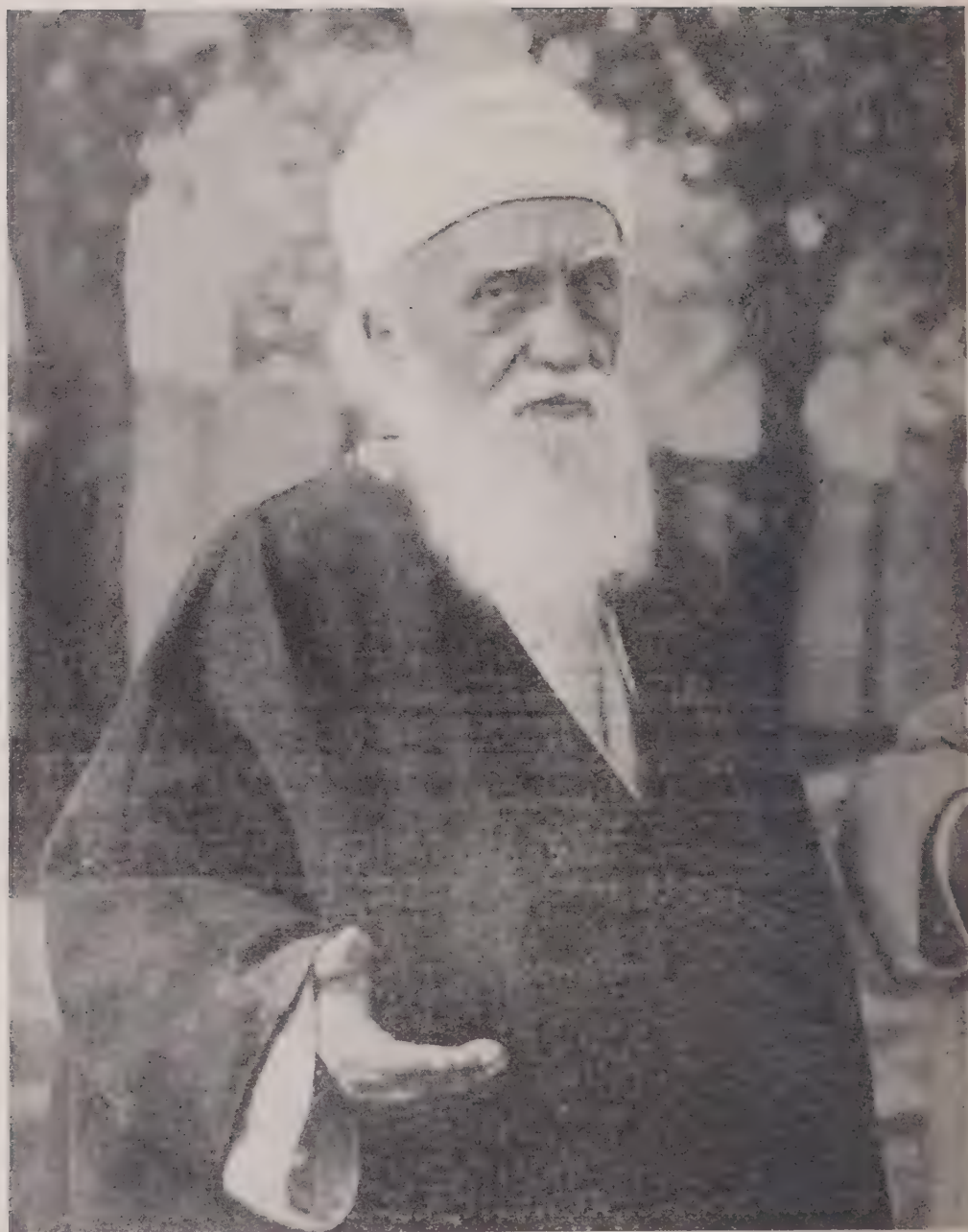
Established and founded by Albert R. Windust and Gertrude Buikema, with the faithful co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

STANWOOD COBB.....	Editor
MARIAM HANEY.....	Associate Editor
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*'Abdu'l-Baha—Who encouraged the building of the Universal Baha'i Temple, now in course of construction in Wilmette, suburb of Chicago, Ill., in response to which contributions for the building fund came from Baha'is in all parts of the world who were formerly Muslims, Jews, Zoroastrians, Hindus, Buddhists or Christians. (See page 295).*

# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 19

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NO. 10

"Be in perfect unity and harmony. Never become angry with one another. Let your eyes be directed toward the Kingdom of Truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being and you will always become unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and complete mercy.—'Abdu'l-Bahá.

THE NEW YEAR is a time of anticipation, of hope, of vision, of determination for greater and more significant achievement. One of the chief values of time to us mortals is the fact that its divisional cycles, ever repeating themselves, initiate us little by little into the sense of eternity. There is fortunately always another year coming. No matter how bad times are with us, a fresh new cycle of Time lies ahead. Who knows what it may bring? The door is never permanently closed upon success. If we fail today, we may tomorrow be able to enter the Hall of Happiness, and attain health, achievement, prosperity.

But those who strive after more material possessions cannot all (or even in majority) attain to success, for the obvious reason that there are not enough material goods in the world to satisfy the multitudinous desires of man in the aggregate; and for the more spiritual and less appreciable reason that even if there were enough material goods to go around in full measure of desire, such an eventuality would be most fatal to man's essential progress. Therefore a uniform, wholesale, and perfect material success is denied man by Destiny.

Nevertheless, we who long for more in life (and who does not) may con-

sole ourselves with the realization that in the realm of the spirit there are enough good things to go around, enough to suffice everybody. Therefore if we seek to increase the amount of our spiritual qualities we shall find no barrier, as in the material world, limiting success. We shall find no obstacle, save in ourselves, to the complete satisfaction of our wants. We all may desire and attain the utmost of spiritual wealth.

There is however a law which works in the spiritual, even as in the material world, conditioning success upon concentration of effort. It does not do to desire and strive for too many spiritual qualities all at once. We must single them out and strive for them successively, concentrating now on one, and now on another, as we become conscious of our needs and possibilities.

Therefore, we may choose for the coming year one value of the spiritual life to meditate on and strive for. Of them all, what is more potent to bring rich returns to the daily life of man than **harmony**, that inner law to which vibrates not only the human spirit, but the entire cosmos. It is the most fundamental factor of existence. Harmony! What, in the coming year, is more worth striving for than this?



Let us then resolve and endeavor to manifest more harmony in all dealings with our fellowmen—whether in the home, the neighborhood, the office, the mart or in our social contacts.

THE MODERN HOME, so given to complexes and conflicts, is in danger of losing its quality of being a peaceful haven in which man the voyager may anchor between-times, and find repose and solace from the strains of active life. Alas, the disharmonic quality of life has all too fast invaded the home—a fact to which divorce-court records and mental hygiene cases bear too lamentable a testimony.

How has this situation come about? A variety of explanations may be given by the sociologist. But one explanation will suffice. It is this. The home has ceased to be a center of harmony because out of it has departed that power of the spirit which formerly in Christian homes prevailed over all those little disharmonies to which human nature is prone.

Harmony does not just happen. It has constantly to be created and recreated. It must be a matter of daily endeavor. Like the Manna in the Wilderness, one day's supply of it cannot last over the morrow. Without conscious effort toward harmony, our daily social life will fail of continuity of adjustment. For the ego in us is greatly prone to irritation. And once having conceived a wrong, it loves to nurse it. Such also is the extraordinary evil nature of man's lower self, that we tend to dislike those individuals whom we have intentionally or unintentionally injured. Through a process of rationalization, the ego seeks to defend its acts by viewing the injured fellow-being as contemptible, mean, unworthy of consideration.

Thus a slight and unimportant act, unintentional it may be, can start a chain of cause and effect which if left to the natural tendencies of the lower

self in man easily develops into a perpetual feud.

SPIRITUAL MAN, however, knows that it is his duty to prevent the brewing of ill-will. He may yield at times to irritation, (none of us are perfect) but he realizes that he, as a spiritual being, has no business to nurse his wrath. Paul put it very humanly—"Let not the sun go down upon your anger." As a true psychologist, he did not forbid anger but he forbade its being kept alive and cherished into a feud.

Bahá'is—if they yield at times perforce to irritation—as befits those striving for spiritual improvement they repent this weakness, and seek to heal a possible breach by the expression of humility and love. And the offended person, for his part, seeks not to nurse and keep alive the sense of injury—but rather tries to rise above the self, and live upon that plane of love in which no animosities can thrive.

THUS THE DIFFERENCE between material man and spiritual man is not that one offends and gets angry at offence, and the other is innocent of either. Not even saints rise above all anger. But spiritual man knows how to control, or how to find through prayer the power to control, those animosities which destroy the harmony of daily living. And spiritual man realizes—as those whose eyes are veiled by matter cannot—the stupendous importance of harmony, and its revitalizing effect upon the soul and through the soul upon the health and vigor and happiness of man even on the physical plane.

More and more, as man grows spiritual, does he become sensitive to vibrations of harmony or disharmony. At first his tendency is to shrink away from scenes and atmospheres of disharmony. But such escape is not a solution of life's problem. Nor is such attempt at escape permanently suc-

cessful, for the reason that if we flee from one inharmonious situation without having solved it, we find ourselves soon in another inharmonious situation, and then another and another. In fact, the series would be infinite, if not terminated by man's own spiritual effort to control his environment and create or recreate it along harmonious lines. This is one of the great occult laws of life to which the consciousness of the average man has not yet awakened—yet more pregnant with destiny than any other law governing our existence,—namely, that man creates his own environment.

THE BUSINESS WORLD is becoming well aware of the need of harmony. Stability of character is getting to be the primary qualification demanded of employees. And for executive positions the ability to handle men harmoniously is the chief requisite. Magazines dedicated to "*success*" emphasize the necessity of harmony of temperament, and point out the frequent human wreckages due to the lack of this quality. How many a brilliant man has met with tragic failure in his career, because he could not harmonize with his employer and his fellow employees! Even owners of business, professional men, and statesmen, are not exempt from the need of winning good-will and loyalty.

He whom the world honors as the supreme statesman and ruler in history, Abraham Lincoln, stands as greatest because he had the power of riding through petty opposition and mean personal attacks with unruffled serenity of spirit, living above animosity and the tendency to retaliation.

On the other hand, we find that Joseph Lancaster of England, the virtual founder of free universal public education and thus one of the greatest benefactors of the human race, died a pauper in the gutters of Toron-

to, his brilliant career ruined because he could not harmonize with his fellows. Ousted from committee control in London, he successively sought New York, Baltimore, and Toronto as more propitious fields for his activity. To each in turn he received hearty welcome because of the remarkable educational methods he had to bestow, and in each city he left a great influence for good in education; but he himself from each, in course of time, departed unwanted; his last exit, that from Toronto, being in the bitterness of a pauper's death. Alas, poor soul, he had not learned that there is no place upon the earth—no, nor in the universe itself—where one can flee from the environment one's own self creates.

IF HARMONY is to be the goal of our desire, how can one create it? The following brief suggestions are indicated by the example and lessons of other human lives that have proved notably successful or unsuccessful in the establishment of harmony.

1. Avoid acting on the plane of the ego. Shun vanity. Be not arbitrary, but cooperative, in your dealings with other men. Be considerate. See the other person's point of view. Do not seek to impose your point of view by sheer dominance of personality (this is a sure and inevitable breeder of disharmony); but let it prevail if it may by the force of its own logic and rightful power of conviction.

2. Meet the attacks of others with patience, serenity, and if possible selflessness (one of the greatest and last attained of all the spiritual achievements). As protagonist, receive offences without the sense of personal affront; here, too, as recipients as well as achievers of words and deeds, live above the plane of the ego, as Lincoln so well knew how to do.

And more than this, send out vibrations of forgiveness and love to those who would attack your stronghold of harmony. Complete forgive-

ness there must be, for our own sake as well as for that of the offender. The least cherishing of the feeling of anger or resentment is a seed—tiny it may be—but bound to develop into bitter fruit.

3. Do not rely upon your own powers only. Seek aid from the Plane of Eternity, which is powerful in its vibrations to alleviate and destroy inharmony, and to create in its place the peace which only harmony can give. Inharmony is in fact impossible in the realm of the Infinite, the very structure of which is the celestial rhythm of harmony.

Therefore turn to God in prayer. Those who have known best how to do this have been the men and women most successful in creating harmony in the midst of difficult circumstances. One can—it is conceivable—establish a segment of heaven in the circle of the mundane life, by sufficient prayer and spiritual effort.

4. The fourth rule is so simple and so basic that it can supplant all the foregoing. It is the rule of Love. He whose heart glows with love for all mankind, is sending out continuously powerful vibrations of harmony which in themselves are sufficient protection against all forces of disharmony. Love teaches us how to avoid all offense to others, and how to forgive all offenses of others toward ourselves. *Love is a constructive force, in fact the most constructive force in the universe.* Its effect is more powerful than the exercise of the intellect,

or the effort of the human will. It alone can build and maintain an environment of absolute harmony.

THE PROPHETS and Revealers of religion bear in essence this one and single message—*love your fellow men.* And They Themselves, as is necessary for effective teaching, exemplify Their doctrine. Their own lives radiate a love that conquers all hearts. Study Their spiritual careers and you will find the secret of success on all planes of action.

One event in the life of 'Abdu'l-Bahá strikingly illustrates this power of divine love to combat disharmony, and to establish in its stead peace and order of environment. To a certain New York hotel this Master of Hearts came when it was on the verge of a strike and the atmosphere was charged with bitterness and violence. When after three days' sojourn 'Abdu'l-Bahá was about to leave, the proprietor begged him to remain longer.

"My hotel staff was completely upset when you came," he said, "but since you have been here things have miraculously changed. Now there is peace and unity where before there were recriminations and threats. I wish you would remain here free of all expense as our guest so long as you are able!"

This proprietor was both discriminating and wise, in seeking to retain as his guest the greatest friend in all the universe—Love.

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*"One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness."*—'Abdu'l-Bahá



## BESIDE THE INLAND SEA

NOWELL STEVENS

*The following story referred to by the author as "a personal experience some time in the future," was written as he envisioned the completed Baha'i Temple of Worship in Wilmette, suburb of Chicago, Ill. The Foundation Hall of the Temple—the first of its kind on this Continent—is already finished and is being used regularly every Sunday for meetings.—Editor.*

A WONDERFUL experience has been mine. I have stood within a Temple "not made with hands—eternal in the heavens." I believe I sensed a trifle of what Moses must have felt when He trembled beside the burning bush, for I too have stood on holy ground. I have felt that peace which passeth understanding steal into my being. I have experienced a sustained emotion of spiritual exaltation—a breathless period when time ceased to be and there floated on the air the sweet strains of celestial harmony.

I know a little of the mystic potency of a Shrine for I have stood within the portals of a Temple, on the shores of an inland sea, in the center of a vast continent humming with activity and yet have I known a stillness, calm and profound—the spirit of the voice which sang, "Peace—be still."

The sun, moving relatively from east to west, bathes the splendid dome of the structure, now illuminating one of the nine surfaces and now another as the Sun of Truth shines more brightly for a time on one civilization and then another, yet immersing the whole world simultaneously in Its beneficent rays.

The mists arising from the nearby waters clothe the Temple in billowy clouds of soft greyness at times,—as the minds of humanity are veiled,—but always the pure white of the dome filters through the enveloping fogs, an instant here, an instant there, assuring the watcher that behind the clouds that Temple not built with hands is pouring out its

Divine Influence steadily and uninterruptedly.

Happy yet awed by this wonderful experience, I doubted the possibility of repetition, and so returned to the marvelous spot again and again; sometimes in the early morning alone, sometimes in the heat of an active day, sometimes in the stillness of night.

Unconsciously hesitating a moment at one of the nine doorways to divest my mind of irrelevant thoughts, seeking to enter in a humble attitude with heart turned to God (which is the only way the Temple can be entered after such a superlative introduction as was my lot). There was always that sense of treading on holy ground. Not only did I feel like removing the shoes from my feet but truly as the benign influence functions like a delightful anesthetic, the cares and worries, the earthly valuations, the human limitations drop from one's shoulders and the sincere seeker stands without earthly vestment in "the dawning-place of the worship of God."

Always there is a breathless divine instant, when the throat almost closes with emotion, when the heart swells, when one wants to fling wide the arms in utter surrender.

Such experiences do not come lightly and to one uninitiated and unaware of the power existing in this Temple—the experience was an astounding revelation. Thoughts flashed through the mind with astonishing rapidity.

Humanity at its best has always paused here and there at "the dawn-

ing-places of the worship of God." Perhaps at the bedside of a sick child, perhaps in a beautiful garden, perhaps in the midst of intensive struggle, in the solitude of a starry night when the stars seem to be flashing messages from above. These dawning-places are altars of comfort, of inspiration, of encouragement to tired minds and burdened hearts. Wherever a prayer is breathed—there is a dawning-place of the worship of God. It may be that the prayer is one of pure thanksgiving, of worship, of adoration but humanity turns most fervently to God in moments of stress, and indelibly stamped upon memory are the spots where such prayers have been uttered. They are like mile stones marking the soul's progress amid adversity,—places where God has been approached.

However effective and necessary individual prayer may be, there is a great cumulative benefit when many seek communion with God at the same time and in the same place. Were it not so Christ would not have told us that wherever one or two are gathered together in His Name, there He is also.

A mystic environment comes into being in the Temple where many sincere prayers are offered to God. There is a significance in the atmosphere which defies description. Always has humanity sought out these places to mingle individual supplication with the many, and the more profound the sincerity, the deeper the influences.

But these halting attempts at explanation did not suffice. I knew there were cathedrals where some human beings have reported similar experiences, but surely not with such great penetration. There was, I knew, something unique and new about this Temple not made with hands beside the inland sea. Every fibre of my being insisted on this so that investigation was inevitable.

I stood with bared head outside the building to see if an externality would suggest the secret within. Slowly I realized that the architecture was entirely new. The edifice was nine sided, a departure pleasing and subtle, from the rectangular buildings of the day. Then too, there were nine approaches, nine portals equally important and favored.

I reentered from the east. The interior harmonized with the exterior, the nine sided beautifully decorated room was bordered by nine alcoves. In each there was a small altar or stand. Quietly I approached one of these. A book lay open before me. It was the New Testament. I passed on to the next alcove. There lay open the Old Testament. I passed to another and found the Qur'an. In an adjoining alcove the Zend Avesta. The next contained a sacred book of Buddha. I found words of Confucius in another. Slowly I turned. What could it mean? Was this one Temple dedicated to all these religions and their Gods—nine of them in all? Was that the symbolism of the nine sides, nine portals, the nine approaches? This alcove on my right—what could it have in store? The holy words of Bahá'u'llah—the Manifestation of God for this day. Ah, this was new!

The doctrine of the brotherhood of man and the Fatherhood of God was not unknown to me, but here was indicated a brotherhood of Religions! What a stupenduous idea—real universality!

Dazed, I glanced about me. What sort of people came to this Temple. All manners and kinds apparently for it was at twilight of a Sabbath afternoon. There was a swarthy faced man from some southern clime, there surely a Jew, and behind him a Japanese. Just beyond was a Slavic family group, the faces of the children eagerly alight. But look! there surely come two Arabs and a colored man,

behind them a well dressed American lady. A queer mixture, surely, a synthesis of nations and races.

The large room, entirely bare of any furniture was rapidly filling. I surmised that some sort of service was about to begin. By common consent there was a hush of expectancy. The people stood with bared heads. A great peace enveloped me. A voice with perfect enunciation and pleasing resonance, uttered some of the most universally acceptable words I have ever heard. I do not know how long this lasted for I was lost in meditation and turned to leave with the rest. No, I could not leave without finding out more about the astonishing place. And so I approached a gentleman in one of the alcoves. He turned with an ingratiating smile.

"I wonder," was my query, "if you could tell me something about this—Temple?"

"I shall be happy to," he replied.

"What is it called?"

"The Mashriqu'l-Adhkár."

"Which means?"

"The dawning-place of the worship of God?"

"Who built it?"

"The believers."

"Believers in —?"

"God—and Bahá'u'llah, the Baha'is, believers in the Bahá'í Revelation."

"It must have cost a great deal?"

"More than any of us know."

"Why do you say that?"

"Because it was built through the sacrifices of the believers."

"Are there many of them?"

"No one knows exactly how many."

"Perhaps the sacrifices explain—"

I mused.

"Ah—you have felt—"

"Everything," I replied. "I have been stirred to the very depths of my being."



I can look back on this experience now with some amusement. For I

have long since numbered myself as a "believer." How little I knew in those days, of the Great Purpose as defined for this day. How eagerly I studied and how joyfully I received the flashes of enlightenment vouchsafed me. I have watched this Temple being supplemented with schools, hospices and all manner of benevolent enterprises. Surely it is a Temple not made with hands for it is an emblem of sacrifice and love—therein lies some of its power. Therein is a part of the secret of its all-emcompassing and dynamic influence.

I often stand and look upon its exterior and fancy I can see behind and above it, on the heavens like a canvas as it were, a greater and yet more wonderful temple, projected about the outlines of the physical one as a sort of aura—or crowning glory. Is this suggestive of the spiritual significance of its not being built with hands but through love and sacrifice? If so how fortunate, how utterly priceless must be the station of those who were fortunate enough to contribute what they could toward its erection.

After all I muse, beautiful as it is, in all its splendor and influence—the thing that mattered most to those deserving souls was that they made the effort, that they sacrificed! Truly the widow's mite was just as important in its erection as was a much larger sum. It is a living symbol of the result of obedience. For God can accomplish wonders with little or no materials.

A Temple Universal—wherein the follower of every religion is welcome—wherein the universal, fundamental basic teachings of God for this day are promulgated and those alone. It is not only nonsectarian—much more, it is all-encompassing, bringing to every soul who enters or associates himself with it a deeper understanding of God, His Manifestations and Great Unending Purpose—an integrating power.



A Temple—eternal in the Heavens every atom of which is a-quiver with life in obedience to the laws of the universe as every one who enters must respond with a consciousness of Divinity and Truth—with the meaning of the Message of Bahá'u'llah for this illumined age.

Its influence is subtle and far reaching. I have seen business men dash up in expensive cars, enter during busy morning hours, stand for a few minutes of prayer and then rush away as if they had been recharged with new energy.

I have seen grief-stricken ones slowly enter the holy place and leave with new-born courage.

I have seen skeptical ones swayed as a reed in the wind.

I have seen true fraternity—the mingling of sects, races, minds and hearts in a true brotherhood of religion.

I have seen those saintly souls who possess spiritual insight drink from the fountain flowing there—as a thirsty bird from a brook.

But always my thoughts return to the symbolism of the building. Here is a Temple Universal, not built with hands, eternal in the heavens—beside the inland sea.

The Dawning-place of the Worship of God—fulfilling a universal need, standing as a monument of unity and cooperation, shedding unknown and untold influences into the lives of humanity near and far, casting forever into oblivion misunderstanding, prejudice, and superstition,—what a privilege it was to be able to contribute anything towards its completion!

I often wonder, now that it is completed, if those who struggled so bravely to erect it, realized in any de-

gree whatsoever their unparalleled opportunities. I who can now but assist in the supplemental activities derive joy enough from that, but to have been able to help build the Temple, even by ever so small a contribution, now seems to me, would have brought a joy similar to that should I have been asked to carry the cross for Jesus as He approached the spot where He was crucified.

I often wonder too, if in the days to come the descendants of those who by their sacrifices helped to raise this edifice will not treasure the fact beyond human power of evaluation?

Voluntary contributions, never in the history of mankind, have ever culminated in a result so fraught with beneficence for humanity.

To have contributed much or little was a Divine blessing. To have sacrificed to do so was to enhance the spiritual significance of the Temple. Every sacrifice added its jot to that indescribable spirituality which permeates every particle of the structure.

The great lesson to me is that such an astounding thing could be accomplished by simple obedience—for God always assists those who obey His commands no matter how difficult or stupendous the task. The great thing was to try sincerely to carry out the commands. Therein lay success. God is able to do whatsoever He willeth. It would not have been necessary for any human effort to be required—but what a great everlasting benefit it was that through conformity to God's will that Temple, not made with hands, eternal in the heavens, stands as a terrifically dynamic force in human affairs,—there beside the inland sea.

# FINDING THE WORTH WHILE IN RELIGION

LILIAN REA

*"Religion is the greatest instrument for the order of the world and the tranquility of all existent beings."—Bahá'u'lláh.*

To really know a country, one must journey through it—it is not enough to read about it, although books serve to point out the way. Mr. Charles Saunders, the authority on California flowers, has written a set of very interesting little books called "Finding the Worth While" in California, in the Southwest, etc.—books which designate journeys to be made to worth while places. Why should we not do the same for Religion, indicating the road to desirable stop-overs in the Country of the Spirit?

According to the mystics, the progress of the spiritual life is a journey or pilgrimage. The Sufi who sets out to seek God, calls himself a traveler, and the seven stages by which he advances are repentance, abstinence, renunciation, poverty, patience, trust in God, acquiescence in the Will of God.

In youth, one does not, as a rule, consciously undertake such a journey: rather is one bent on finding the Country of Tenderness: so, the ordinary person begins his travels on the shores of the Lake of Indifference, and there with "youth at the prow and Pleasure at the helm becomes easily absorbed in gallantry and worldly pursuits. Finally, however, Experience brings a kind of satiety of material things, and in the heart of the traveler springs up a yearning for something,—he knows not what. In indecision, he continues his way as far as the River of Inclination, which flows into the Sea of Danger. Here, beset by peril of storm and tempest, he at last awakens to the necessity for finding a

refuge or rock to which he can cling—Religion.

There are men, however, who becoming early aware of the need for spirituality in life, start out at once, consciously like Christian in *Pilgrim's Progress*—on the quest for Eternal Life. Looking around for a staff that will sustain him in the dangerous places, this traveler is told that Religion is the only support in his journey toward Eternal Life—nothing else suffices. But now the question comes, what religion? Young and clear-minded, he feels he cannot accept the props of other people: he must use the staff, therefore it is his business to select his own. Acting on this idea he discards all the old weak and wobbly sticks offered him as aids—in other words, throws off old traditions and customs before even attempting the road to Reality.

And now the question occurs: What is Religion? It would seem as if the etymology of the word told a great truth: derived either from *relegere*—to gather together or collect, or from *religare*—to bind or fasten, it points to the fact that the real intention of Religion is to unite people in harmony. If, notoriously, it has seemed to have the opposite effect, this is because of ignorance and misunderstanding.

"Religion," says Max Muller, is the perception of the Infinite under such manifestations as are able to influence the moral character of man." Sir James Fraser, the great Ethnologist, reverts to its harmonizing effect on powers superior to man—powers

whom Primitive Man frightened by the Phenomena of nature and human life which he did not understand continually tried to propitiate. It has also been defined as "the obligation by which man is bound to an invisible God." A modern Scientist sums it up as, "The expression of man's relation to the Universal, Ultimate, and Infinite." And adds that, however, religions may differ, they are comprehended in this relation, and whatever seeks this expression is religion.

Religion then, should be our harmonizer, our support, and our obligation. Is it not in reality the measure of our perception of the Unseen, even as

"The sun's light when he unfolds it  
Depends on the organ that beholds it?"

Although the form of religious faith we adopt is often a matter of heredity or environment—a "historical accident," Professor Santayana calls it—that is, geographical, and an accident of birth quite as much as a man's language—the time comes when we revolt against inherited ideals, traditions and conventions—when we yearn deeply for the Truth—for more truth—for our very own truth. How do we start about to find this true pilgrim's staff?

To those who had engaged him in a controversy on the subject as to which was best among the many different faiths, Spinoza wrote pointing out that before settling down in a presumably best faith one must examine all religions, ancient and modern—in India, in all the world over. And, "even after having duly examined all these," he said, "it is still a question as to whether one has chosen the best."

In truth, among so many beliefs one's mind becomes confused, for as William James discovered, the human mind in its finiteness has little power of universal vision—it is lim-

ited to seeing only one or two things at a time—it must therefore narrow its point of view: in other words, do as the Mystics advise and advance by slow stages to the goal of Reality. Bahá'u'lláh describes these stages as a progress through "Seven Valleys," the first being the "Valley of Search." At this moment in the world's history, the earth is full of pilgrims who have entered the Valley of Search; on all sides, people are saying that only through a real living religion can the world be assured of a lasting Peace and rescued from the scourge of War.

On entering the Valley of Search one's first endeavor must be to realize complete severance from all previous experiences. When he came to the River Jordan the Pilgrim exclaimed: "I have formerly lived by Hear-say and Faith. Now I go where I shall live by sight and shall be with him in whose company I delight myself." And Bahá'u'lláh explains that "A seeker can not obtain this (spirit of) search, except by the sacrifice of all that exists; that is, he must annihilate all that he has seen, heard or understood, with the negation 'no,' so that he may reach the city of the Spirit."

## II

After even a cursory examination of religions, Reason tells us that in their ideals all are good—all carry on the Message. That in the practice of their ideals they become corrupt, is the reason why Religion must be renewed and re-stated in each age. The poets recognized this truth. In the *Ring and the Book*, Robert Browning puts it very convincingly:

"As we broke up that old faith of  
the world,  
Have we, next age, to break up this  
the new?"

One of the great scientists of this day Prof. Whitehead in his treatise



on "Cosmical Theory," has said that Religion will never regain its old power until it can face change as does science; though its principles may be eternal, the expression of those principles require continual development. Another, Julian Huxley, lays stress on the importance of plasticity of mind and says in "Essays of a Biologist"—

"Man has attained his position of biological pre-eminence simply and solely by virtue of the plasticity of his mind, which substitutes infinitude of potentiality for the limited range of actuality given by the instinctive reactions of lower forms."

Moreover,

"Plasticity is needed in any new religion. And plasticity means tolerance, means the reduction of fixity of ritual, of convention, of dogma, of clericalism."

And, finally that

"Since the scientific mode of thought is of general and not merely local or temporary validity, to build a religion on its basis is to make it possible for that religion to acquire a stability, a universality, and a practical value hitherto unattained."

Some years ago, William James prophesied that those faiths would best stand the test which adopt the hypothesis of the scientist and make them integral elements of their own, while Bertrand Russell points out that:

"Not only the aspiration, but the ideal too, must change and develop with the course of evolution: there must be no fixed goal, but a continual fashioning of fresh needs by the impulse which is life and which alone gives unity to the process. — — —"

Life, in this philosophy, is a continuous stream, in which all divisions are artificial and unreal — — — The beliefs of to-day may count as true to-day, if they carry us along the stream; but to-morrow they will be

false, and must be replaced by new beliefs to meet the situation."

Lord Morley in his day declared that the next great task of science was to create a religion for humanity. With this prophecy in view, it is interesting to see the latest pronouncement of H. G. Wells—his religion, he calls it—in which he outlines his idea of a "World Commonweal" which shall be founded on the greatest scientific and humanitarian principles. Making clear the opposing ideal of ancient and modern religions, he contrasts the former (based on retirement into the religious life, or retreat from the world) with the more militant modern plan of meeting and conquering the tumult of life. In this effort, he admits that modern religion cannot lightly forego the experiments of the old religions, but points out that meetings for mutual reassurance, confession and prayer, self-dedication, sacraments and seasons of fast and meditation need to be modernized or replaced by modern equivalents. Further, that the Open Conspiracy may learn a useful lesson if it bears in mind the early phases of Christianity and Islam and guards itself against such sordid dissensions as arose and enfeebled those mighty initiatives before even the first generation of disciples had passed away.

In his book called "A League of Religions" a recent English writer, J. Tyssul Davis, has cleverly summarized the qualities of all the religions, introducing them thus:

"The Garden of God has a variety of blossoms, and though one may prefer roses, he would be unwise to deny loveliness to the lily. The variety of blossoms testifies to the diversity of the beauty of God."

Zoroastrianism he calls the religion of purity; Brahminism, that of Justice; Buddhism, of Compassion; Judaism, of Holiness; Confucianism, that of the Golden Rule; Muhammadan-

ism, the Religion of Submission; Sikhism, the Religion of Courage; Christianity, the Religion of Service; Baháism, the Religion of Reconciliation.

### III

Why is the Bahá'í Faith a religion of reconciliation? The answer must be because its whole aim is to carry out the actual meaning of the word itself—that of binding all faiths together and fusing them into one great Unity. If this be so, it must also fulfill the conditions for our Pilgrim's Staff, and become our harmonizer, our support, and our attempt toward fulfilling our "obligation toward an invisible God." It is our harmonizer in that it desires to bind together all nations, all races, all beliefs; our support, because it affords concrete solving of world problems; our obligation-fulfiller, because it shows us how to lead the life, and insists on the importance of deeds in this day. It is, moreover no mere "domestic religion," neither is it "an ornament for a Sunday Pew"—rather would it claim to be a spiritual clearing-house for all the great ideals of the world—ideals which philosophers like Viscount Haldane, J. Harvey Robinson, William James and even Bertrand Russell—which scientists like J. S. Haldane, Julian Huxley and Dr. Milikan—to select a few—believe will help man on in the future toward the true betterment of the world and Peace among men.

If, however, the Bahá'í religion is to justify its claim to the title of "Religion of Reconciliation," it must needs reconcile not only the old religions of the world, but all these modern doubts and aspirations as well. The tumult of life must be met and conquered, first in a practical way by advancing with the times and putting forward solutions for present and pressing world problems, and then by

keeping ever in mind the ideal of the religious life. Such an effort can not be successful if the Spirit is allowed to crystallize. God's mercy never crystallizes; nor is its flood subject to the ebb and flow of human affairs.

But the important thing and one most vital to progress, is of course in all ages, but especially now that Religion and Science are to be in accord, the deepening of the religious life of the Spirit. The journey toward Eternal Life is not an easy road to follow, as on the Mystic Way, the traveler must advance through all the stages to the goal, this life being but the beginning. On starting out the true pilgrim will feel with George Iddings Bell\* that:

"There is a Being behind and within and beyond the little that we see and feel. . . . He alone can satisfy a man's hungry heart. He it is who is Truth. He is the center of all spiritual reality. To find Him is enough. To have all else and to miss Him is to find all else but dust and ashes. The search for Him is what life is for. To know God who passes knowledge, that is to find one's self."

Now God can be known, Bahá'u'lláh tells us, only through His Manifestations. It is thus plainly man's duty in each age to know the Messenger of God, and the first step in the "Valley of Search" is to seek God through His Manifestation. It is with Him that the Pilgrim must walk through the other six of the "Seven Valleys—the Valley of Love, of Divine Knowledge, of Unity, of Contentment, of Astonishment, and of Absolute Poverty and Annihilation." Is this not indeed the true secret of the journey of life—to follow Guidance? Guidance being found in the laws of religion and the teachings of the Manifestation. If the traveler does this, the little book, for his comfort,

\*Atlantic for March, 1926. Religion and Civilization.

promises a shortening of the journey:

"Although these journeys have no visible termination in the world of time, yet, if the Invisible Assistance vouchsafe a devoted traveler (lit. one severed from all else save God) and if the Guardian of the Command (i. e.

the Manifestation of God) help him, he will traverse these seven stages in only seven steps, nay, in seven breaths, nay, even in one breath (or moment) if God will or desire. This is through His Bounty to whomsoever He willeth."

## OUR PART IN THE CYCLE OF LIFE

WALTER B. GUY, M. D.

*With this article the illumined serial on "Healing—Spiritual and Material," begun in the June number, is brought to a conclusion. We feel certain that readers of these articles have gained a greater vision of the possibilities of the spirit working upon matter, and a clearer realization of the dignity, beauty and power of the human soul when expressed on the higher level of the spirit. These are truths that we cannot too often grasp and practice in our daily living.—Editor.*

*"This world resembles the human body, and the Kingdom of God is like the spirit of life. Think how narrow and dark is the material world of man, how afflicted with disease and maladies; but how bright and spacious is his Spiritual World!"—'Abdu'l-Bahá.*

THIS treatise must be brought to a close. Step by step I have pointed out the evolution of human life; how from the mineral, through the vegetable and animal kingdoms to the human, the upward urging life principle has passed on its way to its appointed end. I have also mentioned the recognized biological law that function precedes formation of organs is of necessity the fundamental law that governs evolution.

It necessarily follows that evolution primarily is an evolution of consciousness, and that, as this consciousness grows, better organs are ever required to allow of its increased demands.

In this statement all scientific research workers are agreed. They say that the demand for vision caused the eye to form, for hearing the ear, and so forth. Can we not go still further

and see how the growth of the soul qualities, such as love, the desire to understand the laws of nature, or love for art, or music, or science, must by this recognized law create ever greater and better functioning vehicles in the unseen world, and a more complex and evolved nervous mechanism in the human brain.

Some will say, what proof is there of an inner vehicle or soul? Can a material brain—which, by the way, does not create thought as the liver creates bile, as some materialists claim, but on the contrary is but the organ to make abstract thought concrete, and to serve also, as the connecting link between the outer organs and the inner reality)—contain within itself love, hate, wisdom, or the creative principle, or arts and sciences?

When we think of another person as loving, kind, pure and chaste, or as a fount of wisdom and knowledge, think you that those abstract qualities are contained only in the cerebral nerve cells, or that when physical death comes these qualities are destroyed?



Such a conception is but childish imagination, and all evolution points out that its object is to evolve to larger and larger consciousness, and to give in nature an even greater expression of the divine qualities and attributes.

No one today will admit that humanity is perfect, or that man has reached the summit of attainment. On the contrary, we see possibilities of greater heights, greater expression of music and art, greater and better architecture, better mechanics and a larger mastery of the air, and of the invisible ether; likewise, in the invisible world, the soul of humanity is ever capable of purer and nobler emotions, more altruistic qualities, and an ever greater harmony with the evolutionary forces of nature.

Scientific men are seeking by night and by day to master the laws of life and disease, to control disintegration, decay and death in all the kingdoms of nature.

To preserve, for instance, against decay, the structures of steel and iron in the mineral world, to protect against disease the fruit and vegetable life, and master through vaccines and serums and preventive quarantines, the invasion of animal diseases, and too, in the world of man, a constant warfare is being waged to combat the powers of decomposition, seen everywhere as disease, epidemics and in superstitions and prejudiced ignorance.

It then follows, that as the law for the mass is the same for the individual, we as integral parts of the whole, have our own part to live and strive for.

*Are we working on that side of humanity that makes for good, for true construction, or are we on the side of evil and destruction? Is the life we live making for better conditions for mankind or are we but*

parasites or worse still, striving for dissolution and decomposition?

A tree is known by its fruits; life is known by its attributes and qualities. Are the qualities we manifest making for greater harmony or otherwise?

This question has much to do with our own part in the cycle of life, and how we answer this query by our lives, desires and acts, determines to a great extent, our health, our growth, and future happiness. In other words, are we in harmony with the creative urge or evolution, or are we not?

## II

The former chapters in this book stress the need for harmony, for contentment, for radiant joy in all the kingdoms, if health is to be attained and secured. Ignorance or contempt for the inner life is fatal, just as ignorance or contempt for laws of hygiene or dietetics in the outer world brings into manifestation its dire results. "Ignorance is no excuse in the eye of the law."

That man should be happy, joyous, healthy, and chaste, is the purpose of creation; that he, too, should grow into the qualities and likeness of pure Divinity, is ever the mission of the Prophets.

To this purpose this book is dedicated, to this purpose the reader is called.

The army of medical, scientific, religious, and philosophical leaders of the world, down through the pages of the past, is noble and glorious. To join that noble company is our privilege, if we would. The door to its halls is open to the pure and unselfish men and women who would serve. No fee is required, no oaths of initiation are taken, but none save those with pure hearts can ever enter, for its door is closed to the unclean and selfish sons of humanity.

In this army there is sacrifice of self, but a greater self is discovered. There are greater laws to be obeyed, but in obedience is found perfect liberty. Selfish desire is crucified, but a heavenly contentment and joy instead, envelop the true servant, and in place of mortal fame, comes life everlasting.

### III

In conclusion I wish to say, that in so far as these pages bring to the reader new hope, truth and faith, they have been a success. Much that might have been written has been omitted for fear of clouding the reader's mind and possibly setting up a disharmony or disagreement.

Nothing in material expression can be complete or perfect, yet must man ever seek and strive for perfect expression and completeness, even if perfection and eternal Truth must of necessity elude his grasp. The following words are from the teachings of 'Abdu'l-Bahá and completes the subject most beautifully:

"In the beginning of his human life, man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix, so that when he entered this realm of real existence, he not only possessed all necessary functions and powers, but found provision for his material sustenance awaiting him.

"Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of

the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.

"What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance therefore, it is necessary that in this world, he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world, so that after his ascension from the earthly to the heavenly Kingdom, he shall find all that is needful in that life eternal ready for him.

"That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of Life everlasting; it must be attained during this vanishing existence.

"By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces, and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and

mighty signs of the Kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence."

"Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and life eternal, nevertheless, he continues ignorant and negligent of all this. Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten metres below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries, but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attain-

ing the knowledge of God, witnessing the splendors of the Sun of Truth, and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of divinity! Nay, he is utterly negligent and oblivious of the secrets of divinity. How great is his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation; at the same time surrounding him with every means of comfort and enjoyment; but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him glory eternal, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; prepared for him delicious foods and fruits, while he seeks sustenance in the grasses of the field."

## 'ABDU'L-BAHA IN AMERICA

DR. ZIA BAGDADI

*From the account of 'Abdu'l-Baha's daily activities and words while in America, furnished us by Dr. Zia Bagdadi, we have here taken some of the most significant passages, for the most part never before published. Noteworthy in this number is a teaching on the Immortality of the Soul.—Editor.*

**I**MMORTALITY—A large and very important meeting was held at the home of Mrs. Agnes S. Parsons, in Dublin, N. H., on August 7, 1912, to which all Bahá'is and members of the summer colony, many statesmen and their families were invited. He who is eager to learn the truth

about the immortality of the soul and is interested in the future life, let him study carefully and meditate thoughtfully on the following address that was given by 'Abdu'l-Bahá at that meeting:

"1. First, we must prove that there is no death for the world of



existence, or existing bodies, because death means separation of the elements of a compound—the body. For example, all these contingent beings or created things which we can see are composed of elements; that is, simple, single elements were composed or combined together, formed infinite forms and, from every composition, a certain creature or object was created. Thus from the composition of certain elements, this flower was created. As to the term, death, it means the decomposition or separation of the simple, single elements and atoms, not their destruction, for these elements are everlasting, indestructible and can never be lost. When we say this flower is dead or destroyed, we mean that its composition has been followed by decomposition—only the order of its composition has been upset—but its original elements are eternal. In the same way, man was created from simple, single elements. Therefore, his death means separation of these elements, but they are everlasting and can never be lost. Thus the term life means composition, and, death means decomposition, or separation and transformation of the elements from one form into another. Just as the transformation of the vegetable kingdom into the animal kingdom means death of the vegetable, in like manner, the transformation of man from the physical world and the separation of the elements (of his body) means the death of man. Then know, that there is no death in the world of existence, at most, there is transformation from one condition to another. But the *human spirit* is not a composition or combination of elements that must be followed by decomposition. If it were a composition, then we might say it would die, but because it is not a composition, therefore, it does not decompose or die. This is

also evident even in the simple elements and their parts (atoms, ions and electrons), where there is neither composition, nor decomposition. And there is no question about that.

"2. While the body changes from one condition to another, there is no change or transformation for the soul. For example, the youthful form of the human body will become old, but the soul, remains the same; the body becomes weak, but the soul does not become weak; the body becomes defective or paralyzed, but for the soul, there is no change. How often a member may be amputated from a body, but the soul remains the same, and never changes. Therefore, while the body undergoes changes, the soul does not change. And because the soul does not change, it is immortal. For the pivot or the main thing in mortality is change and transformation.

"3. In the world of dreams, the human body lays helpless; its powers lacking; the eyes do not see; the ears do not hear, and the body does not move. But the soul sees, hears, travels and solves problems. Therefore, it becomes evident, that by the death of the body, the soul does not die; in the passing away of the body, the soul does not perish; when the body sleeps, the soul does not sleep, nay, rather, it comprehends and discovers things; it flies and travels.

"4. The body may be here, but the soul can be present in the east or west. While in the west, it manages the affairs of the east, and, in the east, it discovers the things of the west. It organizes and runs the vital affairs of nations. While the body is in one place, the soul travels in different countries and continents. In Spain, yet, it discovers America. Thus, the power and influence, which belong to the soul, are lacking in the body. The body does not see, but the soul sees and explores. Therefore, its

life does not depend upon the body.

"5. There can be no effect without a cause. It is impossible for the cause (for example, the sun) to perish, and its rays and light continue to exist; the fire to be extinguished, and its heat still be felt; the light to be blown out, and the lamp continue to shine; the mind to be gone, and the intellectual faculties remain. In brief: there is no effect without a cause, and as long as the effect exists, or inasmuch as the effect exists, the cause must also exist. Thus, though His Holiness Christ appeared nineteen hundred and twelve years ago, His work has lasted until this very day; His kingdom is evident; His influence is wonderful. Is it possible for that Spirit of God (Christ) to be of the mortal and such great work of His should stay immortal? Then it is evident that He, that Source of eternal light and everlasting outpourings (Christ), is the cause of the existing signs of His work.

"6. Every created thing has a definite form or shape at a time. It may be a triangle, or square or pentagon (a figure of 5 sides and 5 angles). It is impossible for an object to take on different forms at one time. For example, this rug is an oblong-square. Is it possible for it to become circular? It is impossible unless its shape is changed into a round form. Thus while it is impossible for any of the created bodies to appear in different forms at a time, the human soul possesses all forms and shapes at a time. The soul then does not need to be changed and transformed from form to form and cast out one shape to take on another shape and figure. And because the soul is independent of change and form, therefore, it is not matter and is immortal.

"7. When man looks at creation, he finds two things—the tangible and the intangible. The tangible things

are such as the mineral, vegetable, and animal kingdoms. Whatever can be perceived by the senses, namely, that which is visible to the eye, heard by the ear, detected by the nose, felt by the touch or hand, and tasted by the mouth, all these are subject to change. But the intangible cannot be perceived by these physical senses. Like the mind and knowledge or science, these, are intangible realities (realities that must be reasoned out) and are not subject to change and transformation. The eyes do not see them, and the ears hear them not. It is impossible for knowledge, which is an intangible reality to be transformed into ignorance. In like manner, the soul belongs to the intangible realities, therefore, it neither changes nor perishes. However, he who has insight, spiritual, and merciful, will find that the human soul was never and will never be of the perishable. He perceives that all things have been always with him and are under his shadows. He finds himself eternal, everlasting, ever-living, immortal and submerged in the lights of the Exalted Lord. For he has spiritual perception and susceptible conscience and is not limited by the rules of mind and human senses. But he who is lacking in insight and a pure conscience, always finds himself desperate, and of the dead. Whenever he thinks of death, he becomes alarmed and believes himself to be of the perishable. But the blessed souls are not like that. They know that they are immortal, full of light, and will never die—like unto the disciples of His Holiness Christ. That is why at the time of martyrdom and death, the Bahá'ís are in the utmost happiness, because they know that there is no death or annihilation; at most, it is this: that the body vanishes but the soul is eternal and immortal in the divine realm."

A lady asked, "Why is it that all the Divine Manifestations have always appeared in the form of man and not woman?" 'Abdu'l-Bahá explained that the greatest work of women is to be the mother of the Divine Manifestation. Then He laughed heartily, and said, "Though women are equal to men as far as capacity and faculties are concerned, yet, no doubt men are stronger. Even among the animals, such as pigeons, sparrows, peacocks, etc., a distinction (between male and female) is evident."

On His return to His apartment in New York on July 16, 'Abdu'l-Bahá was met by a number of friends and inquirers. A lady physician asked an interesting question, "Why should we have so many disasters and catastrophies in the world?"

'Abdu'l-Bahá, "There are two kinds of disasters. (1) Those that are caused by immoral deeds and vice, such as, untruthfulness, hypocrisy, dishonesty, injustice, etc. Undoubtedly, bad deeds have evil results. (2) Those that happen because of the essential requirements of the world of creation; the universal divine law, and the universal relations that are inevitable—such as the law of change and transformation, death and life. Thus, it is impossible for a tree not to dry up, and life not to end in death."

The Syrians of Boston invited 'Abdu'l-Bahá to their club on July 24, 1912, and anxious to know if the Arabic language would in time be the international language. 'Abdu'l-Bahá said: "No!" "Then, how about the Esperanto language?" some one asked. "A few weeks ago," 'Abdu'l-Bahá replied, "I sent a letter from New York to one of the Esperanto leaders. I wrote that if they

hold a conference for representatives from different races and rulers of different countries to consult about this language and promote it then it will become universal."

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Question. "Does not the Essence of Divinity—God Himself—appear in the flesh?"

'Abdu'l-Bahá: "The Essence of Divinity—God—is sanctified above ascent, descent, and appearance. The lights of His qualities are manifest or reflected in the mirrors of the hearts of His Holy Manifestations."

Question: "What is the meaning of 'Everything is in everything'?"

'Abdu'l-Bahá: "It means the transference or transformation of created bodies into infinite forms of creation. Every indivisible electron is transformed into all the forms of creatures and everything travels or moves in everything."

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On July 30, 1912, Mirza Ali Akbar Nakh-Javani, who came to this country in those days and served faithfully as one of the Persian party in the service of 'Abdu'l-Bahá, said, "How powerful and effective your words are!" 'Abdu'l-Bahá: "This is not my power, nay, rather, it is the power of My Father. This work, is His work." Then turning to the friends assembled, He continued: "Confirmation is something different than capacity, knowledge and mind. How many unimportant souls have discovered important matters. How many souls have endured hardships for years to explore the North Pole, yet, Admiral Peary reached it. But the real point must be explored. Because he was confirmed, Columbus, with just a trifle of trouble, discovered America. The disciples of His Holiness Christ, though outwardly considered degraded, have accom-



plished that which Napoleon could not accomplish. They transformed the very nature of the world. From this it becomes evident that affairs are carried out through confirmation."

'Abdu'l-Bahá on July 31, 1912, visited the Henderson Summer School about twenty-five miles

from Dublin, N. H. "Twenty years ago," said Dr. Henderson, "not a single summer school could be found anywhere, but now, there are hundreds of them in this country."

'Abdu'l-Bahá: "Every praiseworthy thing spreads rapidly. But the children must first be taught about religion, that they may become faithful and honest."

## THE INTELLECTUAL SHOCK IN CHINA

Y. C. JAMES YEN

*"A previous article in this magazine by Mr. Yen, who is General Director of the Mass Education Movement in China, described the beginnings of this remarkable Movement.*

*"The world is one home" as taught by Baha'u'llah, and one of the principles also revealed by Him over sixty years ago is that of "Universal Education" therefore Baha'is as well as non-Baha'is will find the following pregnant thoughts very informing. They carry the implication that this Movement records the type of civilization which the New China will develop and the progress that four hundred million people are making towards it, closing with the thought that the proper education should bring a realization to the modern Chinese of the ancient precept of Confucius that, "Under heaven there is but one family." We wish to cooperate with a people who are seeking to achieve such universal ideals. The future destiny of China indeed seems to be great. Of this people 'Abdu'l-Baha said, "China is the country of the future."—Editor.*

IN the fall of 1923 a national convention on mass education was called in China which was attended by over six hundred representatives, representing over twenty-one provinces and special districts of China, which was an unprecedented record in attendance. They organized this Chinese National Association of the Mass Education Movement, with which I have had the privilege of being identified ever since.

Since the inauguration of this Chinese National Association of Mass Education Movement we have established branches in all parts of the country until we had mass education organized in the western front of China, near Tibet, and we had mass education associations in the chilly plains of Manchuria. We have today in China about five million students in the rural districts, the urban districts and in the armies of China,

these students ranging all the way from about twelve to fifty years of age, although the great majority of them are of the adolescent age.

Now, that is the particular group we want to put our biggest emphasis on. Those adolescent youths that are in school and being educated are the most strategic group of our population—almost eighty million of our four hundred and fifty million people. Now, it is in their hands that the destiny of China lies. They are young, idealistic, promising, eager to learn, and they have a great future before them. If we could give those adolescent youths of China an opportunity for education and citizenship training, within the next decade you would see a different China.

I have been asked many a time, how is it in all these years of wars, revolutions, counter revolutions and famine, that the mass education

movement has been able to accomplish as much as it has. If it had not been for two main reasons, it would not have been possible; and, first, it is the tremendous eagerness on the part of China, the Chinese common people, the rank and file, to get an education. There is the traditional respect in China for learning and education, but hitherto, education, in the Chinese sense, put emphasis a great deal on the study of the old classics, which was beyond the reach of the common people. Education in China was made possible to all. It was open to all, from the Prince to the coolie. There was no caste of any kind in China, but it was not possible for all.

We have now adopted the new language, we have simplified it and worked out a scientific system of teaching and administration. We have put it within the reach of the common people so they come to our schools. There is as yet no government compulsion in China. They can come and go as they please. Furthermore, they that have already passed the Government school age, do not have to come to school, and yet they pour into our schools. There is this tremendous struggle for existence which absorbs all the time there is for a man, and yet wherever these men, women, boys and girls can afford the time to come, they just pour into our schools; so much so, that we do not have the means to house them, we do not have enough teachers to reach them. There is that yearning, that thirst for education and learning in China today.

The other reason is the nation-wide awakening on the part of the educated men and women of China today. On account of the internal corruption and external aggression, these Chinese educated men and women have come to realize that if this so-called Chinese democracy is going to be a

reality, a living force—not a farce—if China is to take her rightful place in the family of nations, if China is going to realize social stability, political unity, if China is going to put a stop to all exploitations and corruptions of her masses, her common people, the backbone of the Chinese nation must be given a chance for education and citizenship training. So these educated men and women of China volunteer by the thousands to teach, until we have today in China over one hundred thousand teachers, men and women, every one of them a voluntary teacher without pay.

That seems to me to be far more significant, far more fundamental for the future not only of China, but of the world. That certainly is much more important than the number of things that we read every day in the papers, in red letters, the big headlines, about China. An entire nation is receiving an intellectual shock. That seems to me to be the beginning of a true renaissance of not only a few old intellectuals but of the great mass of the common people. It is the beginning of a new life for China's common people. It is the dawn of a new civilization in the East.

After we studied the whole question of mass education, made some experiments and promoted it all over China, the movement has finally succeeded in a certain measure, perhaps in a large measure, in creating a national consciousness of the importance of mass education, and also in evolving a system of mass education which is capable of being used to weed out illiteracy from China.



There is another phase of the subject in this whole big question of citizenship education. China has had a political history and a background of about four thousand years. She

has had her own political ideas and ideals, political institutions and practices. All right. What are some of the elements in our old Chinese civilization that are valuable, that we should preserve and further develop? And what are some of the undesirable elements in our civilization that we should cast aside, and put in their places some of the fine and noble elements that we could beneficially introduce from the west? It is a gigantic problem.

We have, therefore, a number of problems facing us today. So you can understand that unless we have men of very high calibre and consecration serving our movement, we cannot begin to tackle these problems. I am happy and proud to say that this movement is already drawing to it men of high calibre, prestige, and experience.

In conclusion, what has all this movement to do with you or the rest of the world? The world is shrinking, growing smaller and smaller each day. Space does not count as it once did. As I often say, maybe in the not distant future some of you ladies and gentlemen present tonight will be sailing in your own private airplane to my country, to Peking, to see all these wonderful sights of the Imperial Palaces and the Jade Fountain, and what not, for about one week's vacation. It is not impossible. The peoples of the world are thrown together more and more, whether we like it or not. But that is not the question. The point is that we are thrown together more and more.

Therefore, what that one-fourth of the whole human race is going to do in the next forty or fifty years is bound to effect the other three-quarters of the human family. Whether they are going to be for war or for peace, for democracy or for autocracy is not only a matter of grave concern

to China but to the rest of the world. You will remember the words uttered by your great President Roosevelt. He said, "The Mediterranean Era died with the discovery of America. The Atlantic Era is at the height of its development and must soon exhaust the resources at its command. The Pacific Era destined to be the greatest of all is just at its door."

Or the words of John Hay—who, in China is held to be the greatest statesman your country has ever produced, "The center of world politics is shifting from the west to China. Whoever understands that people intellectually, economically, politically and socially, has the key to world politics during the next five centuries."

Those words were uttered a number of years ago, when China was supposed to be stagnant, static, presented, as it were to the world as the sleeping giant. I think all of you will agree with me in saying that China of today is anything but stagnant or static.



For the first time in China's history, China is in a state of flux. China is plastic, and forces of amazing power, both for good and for evil, for peace and for war, are struggling over there for supremacy.

Remember, when Europe and other nations are beginning to exhaust their resources, China has not yet begun to tap hers. On account of the external aggression that has been imposed upon China during the last century and is being imposed upon China there is an increasingly large number of educated men and women of China today who advocate that China should develop herself to be a great fighting machine, a militaristic nation, if she is going to take her rightful place among the family of nations, —



because they say the only language that the West and other powers understand is force.

Now, those of you who are at all acquainted with the humiliations and injustices that China has suffered and is suffering today, will certainly have sympathy with those Chinese men and women who hold that view and who advocate that militaristic policy.

Friends, it will be a crime, nothing short of a crime, a crime that our posterity will neither forgive nor forget, if those four hundred million of peace-loving Chinese should be forced and driven to militarism in order to defend their rights as a sovereign and independent people.

The Chinese are not militaristic by nature or by tradition or by philosophy. The Chinese people never exalted brute force, never worshipped an immoral God. There is no military caste in China as there is in other nations. The heroes of the Chinese people are not warriors, but sages, philosophers and preachers of peace and righteousness.

Maybe through the last forty centuries China must have matured her thought and learned many lessons in the art of living. Maybe China has

something to contribute. Surely there must be a better way, a more humane way of settling international disputes than just by cutting each other's throats. Surely, with China's four hundred million people, four thousand years of culture and vast resources, she must have something to contribute to the peace and progress of mankind.

So those of us who are engaged in this Mass Education Movement are resolved to evolve a system which will on the one hand make possible an educated and modern citizenry, and on the other bring out and develop the true genius of the Chinese people. I refer to the peace lovingness of the Chinese people, their upholding and striving to achieve that great Confucian idea of the world, which is so beautifully expressed by our sage—*"Under Heaven there is but one family."*

In undertaking this gigantic task of creating a new nation out of a four-thousand-year-old Empire, in order that she may make her contributions both material and cultural to mankind, China must have the close cooperation and active assistance of a great and friendly people, the people of the United States of America.

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## ARE MACHINES SPIRITUAL?

DALE S. COLE

THE accelerating popularity of such symposiums as "Whither Mankind" is indeed an encouraging sign, for it is concrete evidence that a number of people are thinking about the future of civilization, of culture and the spiritual values pertaining to life.

"Whither Mankind" is essentially an endeavor to evaluate certain phases of human progress and to ascertain the possible effects of trends. When any attempt is made to arrive

at a value—fundamentals are approached. More and more are such evaluations taking into cognizance those things which are characterized as spiritual.

Does it matter so much that there is some disagreement or confusion as to what may be classified as spiritual and what may not, as long as there is a concerted effort to recognize and weigh all those things which cannot be characterized as anything else? For in such an attempt vision may be

clarified and understanding quickened to the end that misunderstanding and confusion be dissipated.

When a group of eminently qualified men write on the future of mankind, from different viewpoints and approaches, many worth while ideas and conceptions are made available to further comparison, contrast and synthesis of thought. What is striking in this excellent group of essays on this interesting subject is that apparently most of them are earnestly trying to justify our present civilization and its future on spiritual grounds.

It seems to the writer that we are trying to place spiritual values in bold relief where they may be easily recognized and appreciated, and in so doing to free such conceptions from the limitations of dogma and creed, in other words, to emphasize the universality of spiritual worth.

There is running through such discussions an attempt to show that while present civilization is not ideal, it is the result of progress and that however material some may term it, that even such so-called materialism has within itself the germs of spiritual significances and effects.

While spiritual worth is basic, while it lies at the roots of things, while it is essentially fundamental, it would seem that some of its manifestations are not so difficult to discover.

It is the function, nay more, the cause of the arts and poetry, to discover and transmit spiritual significances. Does not the artist feel a dynamic urge to portray and emphasize spiritual values in painting or sculpture? Has not the poet from time immemorial been trying to make us see and appreciate many, many of the spiritual attributes which are on every hand?

But to the present day advocate and beneficiary of mass production,

poetry and the arts are consigned to leisure hours and are not closely associated with the distribution of huge volumes of goods. Such things are all well enough for our dream-hours and may perhaps stir something latent within us. Spiritual values are still set apart in the minds of many as remote and difficult to attain, having little connection with life in a scientific age. So prevalent is this attitude that oftentimes it does not occur to us that beauty may be seen where least expected.

It seems to the writer that spiritual "halos" attach to almost every conceivable thing. Sometimes they lie close to the surface and sometimes they are concealed.

For instance, in order that the apple-blossom be able to perform its function in assisting fruition, it is endowed with beauty and with fragrance. Are not the beauty and fragrance of these blossoms a sort of spiritual manifestation—an extra value which a kind Providence has supplied for the delight and quickening of mankind?

Are there not many instances of this over-abundance of value, of things being better or more beautiful or more pleasant than their actual utility demands? Are not many of these characteristics those which we pass over lightly or fail to recognize in this day of the machine?

Whiting Williams has spoken of the "spiritual fringe" which clings about every job to which man applies his hands or his thought. Is there not a "spiritual corona" about many of the common-place objects and acts of life, which is not difficult to sense and which can thrill us to the very center of our beings if we but become receptive? Close the eyes to the world and gently inhale the fragrance of a rose. Is there not a very pleasant intoxication which for the mo-

ment opens to us a lovely garden and all that a garden implies?

And the machine itself—is it entirely cold steel and directed application of energy? About any simple or complicated mechanism there clings the purpose of the designer, built into it, the result of thought and planning. The machine has some personality and is an exemplification of the endeavor to perform some task more simply or more easily—to lighten the burden of work placed on mankind. The machine has a double spiritual significance—that of manifesting the inventive capacity of the designer in itself a spiritual quality, and that of performing certain useful functions.

It is not entirely cold steel—it is a thing alive, the *result* of thought and the *cause* of useful work. However noisy it may be in operation, there is a beauty in the rhythm with which it functions. Many who have been closely associated with machines feel an actual love for them which they take not the trouble to analyze. Others look upon them as the destroyers of craftsmanship—but what infinitely higher craftsmanship is involved in the construction of the machine itself! What a triumph of God-given powers is manifested in the production machinery of the present day, and while machinery may have made it unnecessary for certain things to be made by hand it is freeing untold thousands from burdens of labor and giving them more time for other pursuits in life. It is not the intention to discuss the effect of machinery on civilization but merely to suggest that there are several kinds of spiritual value or worth which cling as closely to the machine as the smell of lubricating oil.

The automobile has been discussed as one cause of all of our industrial prosperity and difficulties. Aside from the beauty of a well designed machine in motion—the effect of

facile transportation on life has been too frequently studied to need repetition. Greater mobility of the family has had and will continue to have a beneficial broadening result which can be characterized only as a spiritual gain.

The motor car has almost made of us a nation of mechanics. We know in general a great deal about the operation and construction of motor cars. An understanding of mechanics is but one step removed from an intense interest in science. One of the by-products of our motor cars may be an increasing desire to know more about the “foundation stones” of the universe—and knowledge is a spiritual characteristic.

Thus it would seem that about every useful and worth while product of this machine age there can be sensed spiritual significances which contribute to the improvement of the condition of man; and if civilization is defined as the achievement of adjusting oneself to one's environment, certainly the products of laboratory and shop are continually assisting man in many ways.

Of course it may be argued that a multiplicity of devices for the use of mankind may complicate his desires, make life more complex, but by the same token it is drawing him ever more intimately into contact with scientific truth and scientific applications, an experience which is in itself an inspiration and which fosters the thirst for knowledge.

In all this, however, there is an obligation, which is to use the time and energy saved by machine production for good works. The machine is the slave of mankind, not his master, and in so far as man realizes this will he fortify himself against materialism and its deadening effects.

Whether we think of the great achievements toward bettering the health of mankind, of education, of science, the arts, of commerce or in-



dustry, of mental hygiene or adult education, is there not a multitude of phases and characteristics, of effects and benefits that deserve to be listed with those spiritual blessings which mitigate the lot of humanity and spur it on to even greater accomplishments?

In this light, the machine age is a logical step in working out the great universal plan of God for the progress of mankind, and materialism is a term applied to an intermittent stage of the journey, where for the moment the spiritual significances of human endeavor may be obscured by the immediate physical and economic emphasis placed on them. Underlying the drive for greater production still lies the age-old yearning for happiness, for faith, and the comfort of knowing that one's path leads upward and onward.

Beyond the necessity of working that we may live is the joy of doing something more than this. A building may be constructed for the most commercial of purposes; but if it is a beautiful building, do all those who had a hand in its erection think only of the business conducted therein? No, they will stand and look at it with a thrill in their being for the beauty of line and form, for the grandeur of its dimensions, for the permanency suggested by its solidarity.

So it is with all work. However necessary or however disagreeable it may be, there is a modicum of compensation in every task if the doer can but realize that he is contributing to the well being and advancement of mankind. This is a personal compensation—the "spiritual corona" which tempers his travail.

WE think usually in words. If our vocabulary is limited, we are handicapped in mentally sensing some of these phenomena. Perhaps that is one reason why spiritual attributes in every day life are not more generally

recognized and enjoyed. We have a business vocabulary at our tongue's end. Spiritual words belong to another world, or at least, so we seem to believe. They constitute a foreign language, one in which only the poets and prophets think with facility. And yet this is not entirely true, for we know that there are many subtle experiences of consciousness which cannot be clothed in words. We feel. Our emotions are dynamic. We have intuition and imagination. In short, we have a whole tool chest full of susceptibilities and potentialities which enable us to become receptive to spiritual values. We have but to seek for them and recognize them on every hand.

And so through the welter of pessimistic opinions which are being expressed as to the future of mankind on this earth there is the light of hope for those who wish to see. No matter how material a certain phase of life may for the time seem, there is about it some essential spiritual quality or qualities which characterize it as part of the Divine Scheme of Things.

This dynamic force is recognized in the teachings of the Bahá'í Movement as God's Will and those benefits which bless mankind are but Manifestations of His Love.

"Oneness in its true significance" said Bahá'u'lláh "means that God alone should be realized as the *One Power* which animates and dominates all things, which are but manifestations of Its energy. \* \* \*

"Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent on all. These visible arts and present implements are from the results of His Knowledge and Wisdom which have been revealed from the Supreme Pen. In this day the mysteries of this earth are unfolded and have become visible before the eyes."

## WHAT KIND OF WORLD IS IT?

*"WHITHER MANKIND—A PANORAMA OF MODERN CIVILIZATION,"*  
 edited by Charles A. Beard. New York: Longmans, Green & Co., \$3.00. A review  
 of one of the most outstanding books of the year.

STANWOOD COBB

NOW and then there appears a book of epochal importance, one that throws real light on the progress of humanity. Of such nature is the remarkable book "Whither Mankind"—a symposium, edited by Charles A. Beard, on the trend of modern civilization. In this book nearly a score of famous world thinkers analyze and endeavor to appraise the twentieth century machine-civilization which we are living in. Is it crassly material or is it admirable in its adaptation to man's comfort, and to his progress in culture and things of the spirit?

How does the present civilization compare with civilizations of the past and with other world civilizations of the present, notably those of Asia? Will this machine-using, highly technical civilization be permanent, indestructible; or does it contain within itself the seeds of decay and dissolution? Is there danger of its being destroyed from without? Is it devoid of beauty? Or is it capable of satisfying the aesthetic and spiritual needs of man, as well as bestowing happiness and contentment? What are the faults of this machine-age and how can we improve on them?

Such are the weighty questions asked and answered by world thinkers, each an authority in his own line, and the general consensus of opinion is optimistic.

"All over the world, the thinkers and searchers who scan the horizon of the future are attempting to assess the values of civilization and speculating about its destiny," says Charles A. Beard, by way of introduction.

He goes on to describe the essential western or modern civilization as distinguished from the civilization of the Orient or medieval times. The western civilization of today is one that rests upon machinery and science. It is in reality a technological civilization. It is only about two hundred years old and is steadily extending its area in every direction.

Technological civilization, instead of showing signs of contraction, threatens to overcome and transform the whole globe.

Science is the servant and upholder of this system. Continuous research in the natural sciences is the foundation of all industrial progress of today. And vast populations with greater purchasing power than ever before in the world's history, are waiting to absorb goods produced by mass production made possible by modern science and modern methods of marketing.

There is no reason to expect, according to Mr. Beard, that this scientific civilization of today will decline as previous civilizations have done. Past civilizations have been destroyed by conquests of more barbarous peoples, but appreciation of modern industrial methods and of value of modern science is so universal in the world, that one can hardly conceive of any war or series of wars annihilating this scientific civilization. Even if Europe and America were absolutely devastated, Japan with her present equipment in libraries, laboratories, and technology could restore the vacant areas. It is evident that the machine age will be ever with us. It is unreasonable to expect any future age to be free from

the characteristics of power production and technical science research which characterizes civilization of today.

"Such appears to be the promise of the long future," says Mr. Beard, "if not the grand destiny of what we call modern civilization—the flexible frame-work in which the human spirit must operate during the coming centuries."

Nor need we lament the perpetuity of the machine order. In spite of its faults, it is more humane, more conducive to high standards of living, and higher than any previous civilization no matter by what measure of human values it is rated.

"Under the machine and science, the love of beauty, the sense of mystery, and the motive of compassion—sources of aesthetics, religion and humanism—are not destroyed. They remain essential parts of our nature. But the conditions under which they must operate, the channels they must take, the potentialities of their action are all changed. These ancient forces will become powerful in the modern age just in the proportion that men and women accept the inevitability of science and the machine, understand the nature of the civilization in which they must work, and turn their faces resolutely to the future."

**B**OASTFUL as Americans are accustomed to being, we are apt to be apologetic concerning the crudity of our civilization. We see in it many faults. We realize the danger of materialism. We look across the world and tend to idealize the gentle slumbering life of Asia as being more spiritual than our own. It is therefore well that we leave it to a Chinese scholar to defend our western civilization and to claim for it a spiritual quality superior to that of Asia.

"Do we really believe," asks Hu-Shih, in the chapter, "The Civiliza-

tions of the East and West," "that the life of a 'ricksha coolie' is more spiritual or more moral than that of the American workman who rides to and from his work in his own motor-car, who takes his whole family outing and picnicking on Sundays in distant parks and woods, who listens to the best music of the land on the radio almost for no cost, and whose children are educated in schools equipped with the most modern library and laboratory facilities?"

The writer has often asked himself the same question, seeing in another part of the Orient the hamals of Constantinople straining under loads of several hundred pounds supported on their shoulders and held in place by a band around their forehead, "on their back the burden of the world; stolid and stunned, a brother to the ox." I have watched their faces, sought to analyze their psychology, and felt certain that their mentality was little higher than that of the animals as they plied their arduous trade. How, indeed, can such men condemned to a labor which racks the body of every ounce of vital energy be in a more favorable condition as regards spirituality than one who tends a machine?

"Herein, therefore, lies the real spirituality of the material civilization, of mechanical progress per se," says Hu-Shih. "Mechanical progress means the use of human intelligence to devise tools and machines to multiply the working ability and productivity of man so that he may be relieved from the fate of toiling incessantly with his unaided hands, feet, and back without being able to earn a bare subsistence, and so that he may have enough time and energy left to seek and enjoy the higher values which civilization can offer him. Where man has to sweat blood in order to earn the lowest kind of livelihood, there is little *life* left, letting alone civilization."



He praises also the religion of democracy which not only guarantees liberty and endeavors to make it possible for every man and woman to live a full life, but which also seeks through organization and legislation to extend the gifts of life to the greatest number. This is the greatest spiritual heritage of western civilization. "Is it necessary for me to remind my readers that neither the emancipation of women, nor democratic government, nor universal education, have come from the so-called spiritual civilizations of the East?"

In his attitude towards science and the comforts which science brings to alleviate life, Hu-Shih accords admirably with the basic teachings of Bahá'u'lláh and 'Abdu'l-Bahá who praise science and its achievements for mankind, asking only that with it be coordinated the spiritual science of living. Science and religion are the two wings, says 'Abdu'l-Bahá, by which humanity flies. The Bahá'í Movement does not condemn but rather praises and exalts all material progress, provided it is the foundation of living and not the usurpation of all the powers of man.

The concluding paragraphs of Hu-Shih are so masterful that they deserve quoting in full:

"The term 'materialistic civilization,' which has often been applied to stigmatize the modern civilization of the West, seems to me to be a more appropriate word for the characterization of the backward civilizations of the East. For to me that civilization is materialistic which is limited by matter and incapable of transcending it; which feels itself powerless against its material environment and fails to make the full use of human intelligence for the conquest of nature and for the improvement of the conditions of man.

"On the other hand, that civilization which makes the fullest possible use of human ingenuity and intelli-

gence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number—such a civilization is highly idealistic and spiritual."

IN the very important chapter, "Race and Civilization," George A. Dorsey says that civilization is not a matter of race, but rather a matter of environment. It is, he says, a garment we learn to wear, and depends on physical and social environment: time, place, parents, teachers, society.

"As the behavior of an individual depends, certainly in some measure, upon the training he receives at the hands of parents, playmates, teachers and social environment in general, so the cultural behavior of families, groups, tribes and nations," says Dorsey, "is dependent upon historic and psychological factors never in any way proved to be heritable traits. \* \* \* What any individual, family or physical type could or would do under different geographic and social environmental conditions is something which no one at present is warranted in asserting dogmatically."

How hazardous it is then to pass judgment as to the relative inferiority or superiority of different races, especially as it is well established by anthropology that there is no such thing as a pure race in the world. That which gives the greatest check to vanity of race, however, as regards achievement of a superior civilization, is the reminder that the van of progress is constantly being assumed, now by one people, now by another. Thus the lead in civilization has been held by Greece, Rome, Byzantine, Bulgaria, the Moors, Portugal, Spain, France and Holland, to go no further.

"Applying this argument to human history, we are justified in concluding that, considering the vast age of the human species, a difference of a few centuries in becoming what we call "civilized" is to be accounted for on purely historical grounds, and not on any real or fancied innate capacity.

"Our problems then, "concludes the writer of this brilliant attack on race prejudice, "are not those of race and civilization, but of too little understanding and too much prejudice \* \* \* less race prejudice, more intelligent understanding of the nature of civilization. Like human behavior, civilization is made and not born. Like life itself, it must be nourished day by day, ceaselessly, with new energy and new materials, or it sickens and dies."

JOHN DEWEY, the pragmatic philosopher, is not terrified by that upstart, industrialism; he does not seek cloistered halls from which he can shut out the light of the modern age. He is brave, resolute and keen in his analysis of life. He presents a philosophy suitable to the scientific industrial age in which we live. "Industrial civilization," he says, "has brought with it the perception of the possibility of a free life upon a higher level for all mankind. The machine age has resulted in a transference of the locus of the ideal of a larger and more evenly distributed happiness and leisure from heaven to earth."

AND with this happy thought, we will terminate our article on this noteworthy book. The modern age, material though it may seem, has within it the power of bestowing a larger and more evenly distributed happiness and leisure; thus in a way it may be said that science is at least aiding in bringing the Kingdom of

Heaven to earth. The other factor must be of course found within man's own spirit, must be found in his attitude toward the world and the universe in the realm of what we call religion.

"There is no contradiction," says 'Abdu'l-Bahá in an address before the Theosophical Society of Paris in 1911, "between true religion and science. When a religion allows itself to be opposed to science, it becomes mere superstition. It is impossible for religion to be contrary to science even though some intelligences are too weak or too immature to understand truth. God made religion and science to be the measure as it were of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance. Put all your beliefs into harmony with science, there can be no opposition for Truth is One. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles—and then will mankind be united in the power of the Love of God."

The whole tenor of this remarkable volume, "Whither Mankind," so keenly analyzing the quality of our present day civilization and realizing its practical benefits, is to the Bahá'is not at all antipathetic to religion as they conceive it. The book has a real inspiration for all who love humanity, who are happy to see it achieve the remarkable comforts and pleasures which modern science and industry have put within its reach, and who yet would hope to see that added touch of the spirit which would give completeness, stability, and the perfect quality of joy to the twentieth century civilization.

## Suggested Reference Books on the Bahá'í Movement

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**THE PROMULGATION OF UNIVERSAL PEACE**, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**BAHA'U'LLAH AND THE NEW ERA**, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**THE WISDOM TALKS OF 'ABDU'L-BAHA** in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in His own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**BAHA'I SCRIPTURES**. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is indexed. Thin Paper Edition (only 3/4-inch thick) Price, \$2.50.

**THE BAHÁ'I WORLD**, a Biennial International Record (formerly Bahá'í Year Book). Prepared under the auspices of the Bahá'í National Assembly of America with the approval of Shoghi Effendi. Price, cloth, single copy, \$2.50; ten copies to one address, \$2.00 each.

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TO-MORROW

*Dale S. Cole*

THE RISE OF PERSIAN WOMEN

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'ABDU'L-BAHA IN AMERICA

*Dr. Zia Bagdadi*

THE BROADENING SOCIAL  
CONSCIOUSNESS

*Stanwood Cobb*

February, 1929

VOL. 19

NO. 11

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood or fraternity which is of various kinds, such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood are merely temporal and transient in association. They do not insure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary they are selfish, restricted and fruitful causes of enmity and hatred among mankind.

THE spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and insures Universal Peace. Therefore, we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized.

UNTIL all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of Universal Peace and the reality of the divine kingdom.

—'Abdu'l-Bahá.



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STANWOOD COBB.....	Editor
MARIAM HANEY.....	Associate Editor
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*A group of Bahá'í students attending the American University at Beirut, Syria. In the first row standing, third from left, is Zabih Ghorban, author of "The Rise of Persian Women." (See page 337)*

# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 19

FEBRUARY, 1929

NO. 11

"Man must become evanescent and self-denying. Then all the difficulties of the world will not touch him."

—'Abdu'l-Bahá.

THE NEED OF severance, of spiritual aloofness from the entanglements of life, is taught in all religions—in none so prominently as in the Bahá'í teaching. Let us appreciate the material blessings of life without attaching ourselves to the things of the world,—so exhorts 'Abdu'l-Bahá. "Attach not thyself to anything unless in it thou seest the reality of God. This is the first step into the court of eternity. That which is temporary does not deserve our heart's attachment."

But does this mean the rejection of the material means of subsistence? By no means. "Detach-ment," 'Abdu'l-Bahá goes on to explain, "does not consist in setting fire to one's house, or becoming bankrupt or throwing one's fortune out of the window, or even in giving away all one's possessions. Detachment consists in refraining from letting our possessions possess us."

THAT there is a strange mysterious Power of Sustenance and Protection available to those individuals who really have learned from-the-heart-out the secret of severance, the lives of many deeply spiritual men and women of all faiths and through all time bear ample witness.

And the converse is true, that this Universal Treasury is at the disposal only of those who have risen above the acquisitive, accumulative, possessive motivation of the lower self. Below that spiritual altitude of perfect detachment, there is no assurance of stability of fortune, or of protection for accumulated hoards of wealth or power.

This, from the very nature of Destiny and the Universe, is inevitable, and capable of mathematical demonstration. For were every individual of acquisitive inclinations, of powerful will, and shrewd intelligence, enabled by Destiny to build permanent and stable stores of material wealth and power, the cosmos would eventually lapse into a state of anarchy and chaos compared to that which prevailed in the legendary days of the Titans.

No—the only safe and possible organization for the Cosmos lies in the transiency of all material things, the impermanence of human wealth and power, the instability of all institutions founded upon motivations of the lower self.

Power is granted, for a time, and wealth as its necessary concomitant. To all individuals of Herculean energy and Napoleonic will and intelligence, Destiny assigns so much



of opportunity, so much of legitimate province of achievement, as will in the end benefit humanity.

For Force, whether in a natural physical and chemical state, or in a human being, is a thing of immense value to the Universe, and utilized as such. But the question as to whether that force redounds to the ultimate advantage of the individual exponent of it depends upon the purity of motive and the degree of selflessness.

THE WORLD'S history is full enough of vivid pictures of disillusionment such as that offered us by the spectacle of a Napoleon on St. Helena to demonstrate that, as Victor Hugo said, when the individual begins to thwart the purposes of Destiny, it is the individual, not Destiny, which suffers defeat.

On the other hand, those whose purpose is to serve are given every aid of Destiny. The whole Universe moves to their direction, for their direction is but the Will of God.

When the individual, severed from desires of the self, looks to God for aid in worthy enterprises for the benefit of the world, there is a Power which guides and confirms all his efforts. "Our capabilities are limited, but the help of the Kingdom of Abha is limitless. . . . The body of man is created for this world but his heart is made for the habitation of the Holy Spirit. . . . When you are plowing the ground or sowing the seeds or reaping the harvest let all your thoughts and sub-conscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty."

---

## LOVE

Oh power, that makes the world go 'round!  
 Oh law, that keeps the spheres in place!  
 Oh rule, that holds the tides in bound!  
 Oh love, our Maker's greatest grace!

Subdued by centuries of war  
 Your glowing flame burns low, half spent,  
 Concealed beneath the ash of hate,  
 No longer whitely innocent.

They have not seen your purest fire,  
 These last, who watch your flickering light.  
 Do not lose hope! Another comes  
 In all the Glory of His might,

Bearing a torch. He will renew  
 Your ancient flames. Oh faithful few,  
 The light has been revived in men,  
 Rejoice, for Love burns bright again!

*Sophronia Aoki.*

# OUR THOUGHT LIFE

DR. ORROL L. HARPER

A MUFFLED moan of longing penetrated the falling twilight. "Oh God, please make him let us go! Oh God, make him let us go! Help him to understand that we just can't stay here alone every night this week. Oh God, please put it into his heart to let us go!"

In front of a low table in the summer kitchen of a humble home stood a slender girl of about eight years washing dishes. Although her hands moved automatically in the rhythmic task of washing and drying dishes, tears streamed down her face, and her voice pleaded in scarcely audible tones, over and over again, "Oh God, make him come in and tell us we may go tonight. Oh God, please put it into my father's heart to tell us we may go with him tonight!"

All the faith, all the sincerity and determination of an intense nature radiated from this tiny girl, lost to every conscious thought except her desperate effort to reach the Ear of One whom she believed could accomplish anything. Utter abandon possessed her. Her whole being reached out in concentrated prayer to the Source of All Power and Understanding.

Suddenly her efforts ceased, and a look of peaceful calm spread over her earnest countenance. An atmosphere of contentment and finality seemed to enfold her. Having finished her dishes, she turned to light a lamp in the now darkened room, when the door opened and a man came in carrying a large pail full of milk.

Not one word did the maiden speak until her father announced, "Well, Mary Ann, I have changed my mind. You may go and get brother ready now and I will take you over to the festival. You may stay until mother and I come home."

Softly the child answered, "Thank you father." Outwardly the small body was so calm and quiet, but inwardly a radiant blaze of thankfulness was lighted. God had answered her prayer! From the depths of those thoughtful child eyes such a glow of eternal faith shone forth as would make one glimpse the vision of endless miracles to come.

"Just a visit to a church festival and the possibility of not being left alone at home with her baby brother—an insignificant cause for such desperate effort," you say. But to the little girl that incident was the biggest and most serious event of her life at the moment. With her whole soul she had prayed—and her prayer had been answered.

Does it mean then that all prayer is answered, and that prayer is a means of obtaining what we want? It is becoming a thoroughly established fact that *thought is a thing which produces effect*,

Science has demonstrated, for instance, that fear and anger produce certain definite changes in both animal and human organisms. W. B. Cannon of Harvard University has proved by extensive laboratory tests that fear and anger stimulate the secretion of adrenalin into the

system. An excessive supply of adrenalin constricts the superficial blood-vessels and thus blanches the body surface. At the same time the digestive organs stop operating,—the blood is rushed from the digestive organs and from the surface of the body *into the muscles*. Sugar in the form of dextrose, which is a muscle food, is thrown into the system. The blood-pressure is raised and the heart-beat accelerated to increase strength; while the bronchioles of the lungs are dilated to permit more free and rapid breathing. The body is all set for fight or flight.

We can see how this physiological change in the body of the animal becomes the means of self-preservation,—for if an animal is being hunted it must fight or run if it is to live.

A human organism is affected in the same way by thoughts of fear and anger, or their first cousins worry and resentment,—but in this case the results are usually detrimental rather than beneficial—for a human being does not as a rule run or fight with physical force, even though his body may be 'all set' and seething with desire for such emotional outlet. The result of all this suppressed emotion is a damming up of natural forces, followed by pathological changes in the body cells. We have all seen someone "livid with rage," we have witnessed a loss of appetite or an upset stomach if food has been taken regardless of the shattering inroads made by an attack of fear or anger.

You may say, "Well, if suppression of impulses and outward control of my feelings are injurious to health, the next time I am burning

with rage, I'll just let her go and rip up the world around me."

A serious second thought might be advisable, my friend, before you bring upon yourself the remorse and regret that must inevitably overwhelm one who tramples upon the feelings of others in any attempt to line up the inhabitants of the world after his own pattern. There are as many patterns of life as there are human beings; and each pattern has as much right to express itself in human activity as you or I. A second thought suggests that the man ravaged by the effects of rage could have taken unto himself a more desirable companion. The sisters "Tolerance," "Peace" and "Understanding" are said to be comfortable and enticing women. At any rate we can remember the relief that has come to us in the midst of an invasion of extreme personal depression when some happy, kind, hopeful soul has blown in on the breeze of the morning and left the cheer and sunshine of an optimistic nature behind.

If thoughts backed by their accompanying feelings and emotions always produce results, would it not be well to use care in the selection of our thoughts and desires?

IT HAS BEEN SAID that heartfelt prayer is the most vital kind of thought, because the one possessed by prayer concentrates his effort upon a given desire, with the abandon and ecstasy that is only possible when one is calling for the intervention of a Power which is recognized as stronger than oneself and in whose ability to accomplish the suppliant has absolute faith.

The element of *faith* is fast becoming recognized as the greatest



magic that a human soul can utilize. If a physician is to obtain the best results in the care of any patient, the one afflicted must have true faith in him and his methods of treatment. It would seem that faith in a Creative Wisdom that is comprehensive in power and understanding is the element that gives prayer its dynamic.

We observe that certain types of so-called prayer produce very little if any effect. The formalistic prayer that represents a wordy hodgepodge of would-be sentiments, prayer that does not touch the core of the heart, that is not supported by sincere feeling is not in the same class of thinking as that illustrated by the intensive effort of the eight-year old girl.

Observation will reveal the fact that the average man is most likely to pray when he feels helpless in the grip of dire necessity or trouble. So long as man can help himself he is apt to forge ahead in the strength of his own ability to accomplish. But when he reaches the place where his best efforts appear fruitless, an instinctive faith in some Wisdom more powerful and farseeing than himself urges him to ask for help.

It would seem then that faith is the secret power of prayer. Faith is the element that makes of heart-felt prayer the most effective kind of thinking.

Man has discovered that all attempts to create his kind in the laboratory from chemical constituents are useless and a failure. The exact combination of elements, the secret of life, is always lacking. The result is instinctive respect for and belief in some Superior Intel-

ligence that has created the human being as a part of this vast universe. With his dependence and helplessness proven to him, man just naturally awakens to the consciousness of a Power outside himself that does accomplish.

In the child and unthinking man this reaction is natural and insensible. It is akin to the potential prayer of the plant which unconsciously seeks the gifts of rain and sunshine to fulfill its needs. In this sense of dependent unawareness all creation prays potentially and receives an answer. The unborn child cries, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; prepare food for my sustenance and living." When we come into the world do we not find our prayers answered? Do we not find mother, food, light, home and many other necessities supplied—although we have not actually asked for them?

It may seem strange to the man who never thinks of a Creator to be told that he is praying constantly along with the rest of the world. His prayer may be unconscious, but all creation prays potentially and receives an answer. Such prayer is the natural demand within us for life and its necessities. Each created existence, with all its gifts and blessings, is the answer to that prayer.

"Why then is there so much time and effort wasted in conscious praying," you ask, "if our needs are supplied automatically and our prayers answered before we think to state them?"

You might as well ask, "Why grow up and prepare to be the cap-

able head of a family, when one could remain childlike and supplied with all necessities?"

What is the difference between a child who does not injure a man because of weakness and a Goliath who deliberately refrains from striking another human being? The child-state spells weakness and dependence, while the Goliath-state stands for developed strength and character.

The man who becomes aware of a Creative Wisdom beyond his ken, learns to seek guidance and inspiration from that apparently limitless source of supply. In proportion as man becomes conscious of life as a continuous benefit, unfolding endless perfections and growth, does he become thoughtful of a Source of all this progress.

The horizon of praying people varies in scope from the limited confines of the self to include its relatives, neighbors, nation, race, or universe respectively. The man who prays for help and protection for "me and my wife, my son John and his wife" has a very limited outlook compared to the soul who sees life as a Divine Benefit and himself as a tiny drop in the great ocean of creation.

The latter man seeks the Creator of All Good and Perfect Gifts with adoration and a boundless love. To him prayer opens a door of communication with the One Most To Be Desired. This "worshiper prays with a detached spirit, unconditional surrender of the will, concentrated attention, and magnetic spiritual passion. His inner being is stirred with the ethereal breeze of holiness. Heavenly pictures and star-like images of an ideal world

become reflected on his consciousness and gradually the man learns how to translate these celestial concepts into his own life, and the lives of many others who contact him."

To such a man prayer is sweet, delicious, satisfying. He enjoys the heights of spiritual prayer in the middle of the night. "While all eyes are closed, the eyes of the worshiper are wide open. While all ears are stopped, the ears of the suppliant are attuned to the subtle music of God. While the majority of the people are fast asleep, the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence, calm, magical, and subtle—and there is the worshiper communing with nature and the Author of nature."

Here we find an answer to the question, "Why take time to pray consciously since all creation prays potentially and receives an answer?" The devoted worshiper just described prayed because it gave him joy, rest, peace, assurance and inspiration to be alone, meditate, and reach out with his whole being to the Source of All Good.

It has been said that "in the highest prayer men pray only for the love of God, not because they fear him, or fear hell, or hope for bounty or heaven. Thus the souls in whose hearts the fire of love is enkindled are attracted by supplication. True supplication must therefore be actuated by love for God only."

When a man falls in love with a human being it is impossible for him to keep from mentioning the name of his beloved. How much

more difficult it is to keep from mentioning the name of God when one has come to love Him.

"God surely knows the wishes of all hearts and answers them according to the individual needs. But the impulse to pray is a natural one springing from man's love to his Creator. If there be no love, if there be no pleasure or spiritual enjoyment in prayer, it would be better not to pray. Prayer should spring from love, from the desire of the person to commune with God.

"Prayer need not be in words, but in thought and attitude. If this love and desire are lacking, it is useless to pray. Words without love mean nothing. If a person talks to you as an unpleasant duty, with no love or pleasure in his meeting with you, do you wish to converse with him?

"Prayer is like a song, both words and music make a song. Sometimes the melody will move us, sometimes the words."

"If you are too weak to journey up the mountain steep and high,  
You can stand within the valley while the multitudes pass by;  
You can chant a happy measure as they slowly pass along  
Though they may forget the singer they will not forget the song."

The point is that sincere prayer does move us. It stimulates our lagging powers, elevates our drooping spirits, awakens our sleeping consciousness, develops ability, broadens our mental horizon and gives us a desire to be of service to our fellowman. Conscious prayer adds to and augments potential prayer by increasing our capacity for receiving and reflecting the powers and gifts of life.

"Ask and ye shall receive, seek

and ye shall find, knock and it shall be opened unto you."

Some mysterious power makes our thought-life a very responsible and usable part of ourselves. Great systems of religion and healing have been built upon the foundation of thought values,—"Christian Science," "New Thought" and "Unity" being among immediate notable examples.

'Abdu'l-Bahá, the Center of a World-Wide Movement to establish Universal Peace, said as He gazed out at sea, "We hear the murmur of the sea always continuing. It never ceases. Were it to cease the world would be dead, stagnant, lifeless. But the *waves of the mind of man* are far greater than those of the sea. They also *are ceaseless*. They never stop for one instant. This movement is good. If these waves of the mind are few the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! The pearls and jewels hidden in the mind of man are the knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever. *These waves from our minds go forth and create movement and thought in other minds*. From one *strong thought of love* what great results may be produced."

WITH OUR EARS still ringing from the echoes of a vigorously contested Presidential campaign—with our President-elect freely conversant with world affairs, possessed by sincere heart-interest in the combined and individual progress of an evolving humankind, prompted by faith in the wisdom of a Supreme Creative Intelligence—with such a



National Leader yearning to establish a permanent peace between the nations of the earth, goodwill and prosperity amongst the sons of men—one stops to wonder at the significant part that America may play in the history of the future.

The unprecedented "Goodwill Trip" of Herbert Hoover, with his magical blend of sound judgment, sentiment and purpose, gives hopeful promise of interesting results from the most ideal kind of living—*constructive thought in action.*

## A VISIT TO RUSTUM VAMBERY

MARTHA L. ROOT

*The following interview of Miss Martha Root with Mr. Rustum Vambery recalls the deep friendship which existed between his father and 'Abdu'l-Bahá. Prof. Vambery, Sr., one of the great scholars of the last generation in Europe, an authority on Oriental civilization, in the course of his study of religions gained a first hand information and experience by actually joining, as a follower, the different religions. In the religion of the Bahá'ís he found at last the perfect religion. In a letter which he addressed to 'Abdu'l-Bahá, he expressed among other things, this significant thought: "Every person is forced by necessity to enlist himself on the side of your excellency and accept with joy the prospect of a fundamental basis for a universal religion of God being laid through your efforts . . . I am hoping that the ideals and accomplishments of your excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity."—Editor.*

MR. Rustum Vambery of Budapest, Editor of one of the leading magazines of Hungary, is a man of the New Day. He is trying to work for national and international cooperation.

Having tea with Mr. and Mrs. Vambery in their charming home on the heights of Buda Hill overlooking the beautiful Danube, in the very center of Budapest, I asked Mr. Vambery to tell me about the meeting of his father, the late Armenius Vambery, and of himself, with 'Abdu'l-Bahá in 1913.

Mr. Vambery searched through a package of his father's letters, and there in the parcel of letters

from the Prince of Wales, Sir Henry Irving, Roland Bonaparte, and Lord Curzon, was the letter which 'Abdu'l-Bahá had written to his father, Armenius Vambery.

"I first met 'Abdu'l-Bahá," my host remarked, "in my father's home, situated on the Pest Side of the Danube at 27 Francis Joseph Quai. Father later explained to me much about the Bahá'í Movement. It struck me then, just as it does now, that the Teachings of Bahá'u'lláh met the actual need of this day. Our different European religions—Christian—are based on a more primitive idea of mankind than has developed in modern times. Our religion is based on the indi-

vidual struggle for life, whereas the teaching of Bahá'u'lláh is based on co-operation and mutual aid of man which is the leading idea of modern civilization. Therefore, Bahá'ism is a religious equivalent of the structure of modern society. It agrees with the thoughts of modern Europeans. What we are striving for,—you may call it love, peace,—all the same it is the co-operation of man. This our aim is expressed in the Teachings of Bahá'u'lláh, expounded and lived by 'Abdu'l-Bahá. This is what struck me so forcibly. More or less we are unbelievers in Europe."

Mrs. Vambery said all the different Christian creeds which ruled Europe for centuries and centuries had been unable to attain this end of co-operation,—to convince people to love each other instead of fighting each other. Mr. Vambery said: "For my part I consider it in a symbolic way as a solvent, this Bahá'ism, which will unite all mankind regardless of races and classes. This was why my late father had such esteem for Bahá'ism. The Teachings of Bahá'u'lláh were coincident with my father's general view of the needs of the world, and because of this he was a great admirer of this Bahá'í Movement. I do not know whether you call it a religion, it depends on what you mean by a religion."

Then Mr. Vambery went on to speak of the history of Hungary

and her present situation, but one feels that Hungary may become a centre of peace. Suffering nations and suffering men have high ideals. Other leaders, too, felt this for they said that Hungary is peculiarly fitted to unite the East and the West.

Mr. Vambery stated that Hungarians were very devoted to grand ideals, and that the soul of Hungary is noble and tolerant. From the conversation with Mr. Vambery, with members of the Peace Societies and many other thinkers of Hungary, the writer felt that the Bahá'í Movement could develop there very rapidly. The peasants of Hungary are very tolerant. Hungary was the first country to forbid sorcery and to have a law as far back as the twelfth century against burning or massacring people for religious sorcery. The tolerant Hungarian nation, it is said, was the first in the nineteenth century to receive the Jews and give them equal rights. It was one of the first countries on the Continent to abolish the slavery of peasants, and to give peasants freedom to go to other countries.

Mr. Vambery, has placed his father's books in Persian, Arabic and English, upon the Bahá'í Movement in the Library at Budapest, and like his father he has written fairly and discerningly upon the Teachings of Bahá'u'lláh for this universal age.

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*"Praise be to God that in this wonderful cycle the laws of God are not confined within any limitations . . . He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world.—'Abdu'l-Bahá.*

# TO-MORROW

DALE S. COLE

WHAT is going to happen? A year from now where will I be? Ten years? What will the world be like twenty—fifty years from now?

Speculation as to the future, immediate and remote, has ever been one of the most absorbing conjectures of the human mind. This interest is evidenced in our proclivity to consult oracles and soothsayers, to study the prophecies of the Books.

Never before in the history of civilization have there been so many apparently sincere attempts to understand the effects and trends of life, to study existing evils and to penetrate the fog of the future. A great deal of this thought is rather unique in that it is more or less detached from the mania of applied reform. Reformers there are, of course, but when the modern scientist endeavors to analyze situations, as many are doing either for fun, pleasure or profit, he seems inclined to do so ruthlessly, often making no attempt to suggest remedies. He copies a trick from the modern playwright and leaves the situation dramatically suspended.

The attitude is—here are the conditions which exist, there are those which will probably result in the future, now what are you, gentle reader, going to do about it?

Many of these treatises may be extremely disturbing and confusing to those who enjoy complacency. Just what we are going to do about it all is not very clear.

Progress: Accelerated progress

seems to be the avowed purpose of the times. But "progress" in the abstract means little. To define progress adequately the aim to be achieved must be specified. To what end are we so energetically striving?

The scientist answers—understanding of nature's laws; the industrialist answers—greater production; the commercialist answers—more business; the eugenist—a better race; the medical profession visions improvement in health; the educator—knowledge; the philosopher—wisdom; the analyst—intelligence; the average man—something compounded out of all these elements and others which will bring happiness!

Suppose all these ends achieved. Would humanity be happy? Happiness has recently been defined quite aptly as a continuous succession of "great moments."

What are great moments but flashes of spiritual exaltation?

Is there any basis for supposing that the accomplishment of these ends alone would insure even a preponderance of instants of spiritual exaltation?

Spiritual manifestations and effects arise from spiritual causes and values, and in the recital of the meaning of progress are not many failing to include or take due account of the basic, fundamental, all-encompassing power—spirituality and all that it may imply?

Is not spiritual value the catalyst which makes progress in any phase of human endeavor possible?



Nay, more—is it not the cause, defined or undefined, recognized or unrecognized, of advancement?

It is that which defines our relationship in every act of life, here and hereafter, to the Great Purpose, and as such how can consideration of Spiritual Value be omitted justifiably from any study of the trend of progress and civilization?

Any analysis which does not take spiritual matters into account is but a surface survey, however interesting and logical it may be, with particular reference to intelligence.

Intellect is one of the manifestations of the Spirit.

'Abdu'l-Bahà has said in "Divine Philosophy" (page 117) that—"There is, however, a faculty in man which unfolds to his vision the secrets of existence. It gives him a power whereby he may investigate the reality of every object. It leads man on and on to the luminous station of divine sublimity and frees him from all the fetters of self, causing him to ascend to the pure heaven of sanctity. This is the power of the mind, for the soul is not, of itself, capable of unrolling the mysteries of phenomena; but the mind can accomplish this and therefore it is a power superior to the soul."

In "Some Answered Questions" 'Abdu'l-Bahà teaches,—“But the mind is the power of the human spirit (the rational soul or human spirit which distinguishes man from the animal) Spirit is the lamp; mind is the light which shines from the lamp. Spirit is the tree, and the mind is the fruit. Mind is the perfection of the spirit, and is its essential quality, as the sun's rays

are the essential necessity of the sun.”

He points out that there is a center of intellection in the human organism which is the discoverer of things. This power can understand something of the phenomena of nature and the mysteries. It is not dependent upon the senses but can comprehend that which it is possible to know. It is evidenced in all the inventions for they were at one time concealed. All the sciences are useful because of this power and the arts are an expression of it.

These matters prove that man is possessed of two realities, one of the senses and another which is “conscious and ideal in character.” He calls this the collective reality and shows that it is not of the elemental substances—but it is real, and eternal.

In another place 'Abdu'l-Bahà refers to Christ's words “That which is born of the spirit is spirit.” The spirit of man must be born out of the matrix of naturalism, out of the baser order just as our bodies come from the matrix of the mother in order that we may be able to understand the great things of God's kingdom. This collective reality is the spirit of man.

This is essential knowledge upon which we may predicate any study of present conditions or possibilities in the future. 'Abdu'l-Bahá defines intelligence and specifies its relationship to the human spirit or rational soul. With a few masterful words He recites the meaning of civilization. He bids us approach the unknown future with confidence and faith.

WITH SUCH A background, we may

face the prophecies and concerns for the future as voiced by Professor Walter B. Pitkin of Columbia University in his "Twilight of the American Mind" with equanimity and interest.

Prof. Pitkin is concerned primarily with the probable effects on the "Best minds" (approximately 1% of the population who pass intelligence tests with an Intelligence Quotient of at least 130).

Conditions are changing rapidly in many departments of life and these, he believes, indicate certain distinct trends from which it is possible to judge the opportunities which will exist in the next forty or fifty years.

The eugenists cry for superior beings. The more the better. The higher the general level of intelligence the more nearly will humanity approach the ultimate in living. Prof. Pitkin is not at all sure that such a situation would be an unalloyed blessing, for he is unable to find sufficient suitable employment indicated for as many Best Minds as there are likely to be even without the intensive application of the desired program offered by the extreme eugenists. He thinks that when any person is forced to work day in and day out in a job that does not fulfill his needs or when he has to do work for which he is not suited or which is too difficult for him, the resultant maladjustment is a source of many and great ills.

We have been passing through what analysts are pleased to call the Industrial Revolution, wherein man power is being largely supplemented by the machine. It is now suggested that the last phases of

this great transformation are on us in the form of an Agrarian Revolution in which the farmers will revolt against their economic straits and that the future of agriculture will take one of two courses; either it will retrograde to the status of a peasant occupation as on the Continent or it will be established on a business basis through the application of scientific and commercial knowledge. These possibilities are laden with social problems.

Professor Pitkin believes that several underlying corollaries are characteristic of our present endeavors.

"Give as much work as possible to machines and to system. Give as little as possible to men."

"Never give to any man work which another man of less ability can do equally well, so far as the finished product is concerned."

"A man who finds no adequate outlet for his strongest capacities and for his special abilities is blocked, thwarted and eventually upset. He may become neurotic or simply apathetic or savagely rebellious. And he causes trouble to *himself* and to *others* until he is set right." Such are the sources of discontent. They may be more intensive as hazards in the future.

This then is his picture. Improving the human race is a worthy end but if there are too many Best Minds—they will not find suitable employment and a vast amount of maladjustment, discontent and attendant evils will result.

The whole tendency of industry and commercial enterprise is toward consolidation which will require fewer and fewer best minds even though affairs be better ad-

ministered as regards the whole race.

Changes due to machine application will be overshadowed by agricultural problems.

He concludes with—

“Better a world less good and busier. Better a sea of troubles than a desert of ease. Better the burning dust of tired noons than the Twilight of the Best Minds. But who shall deliver them? And how?”

It is an intriguing, disturbing discussion—one which raises grave conjectures as to the future of those endowed with a certain degree of intelligence. The wonder is that in so keen a study of contributing factors, basic spiritual factors have not been considered.

But—is intelligence in itself so all important? 'Abdu'l-Bahá has defined it for us. Why has not more attention been paid to the “Spiritual Quotient” rather than to the Intelligence Quotient, for mind is but the light which shines from the lamp of the spirit. It is but the fruit of the tree of the spirit. It is but an essential quality of the spirit as the sun's rays are the essential necessity of the sun. Spirit is the all-important essential.

Man is endowed with three powers; the soul, the mind and the spirit.

'Abdu'l-Bahá says—“When we speak of the soul we mean the motive power of this physical body which lives under its entire control in accordance with its dictates. If the soul identifies itself with the material world it remains dark . . . but if it becomes the recipient of the graces of the world of mind, its darkness will be transformed

into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness, until it reaches the apex. There will not remain *any struggle for existence*. Man will become *free* from egotism; he will be *released* from the material world. . . ”

Thus if the souls of the Best Minds of the future become recipients of the graces of the world of mind—need they have any fear? And if those of us who may not be scientifically rated as Best Minds strive to receive the same graces may we not also receive the light and accomplish that which will be in conformity with the Great Purpose? Each one has his station and work to do and while all are not equal as regards intelligence and endowments—all are equal spiritually and essentially before God. My humble accomplishments achieved in sincerity score just as high spiritually as the greater results attained by some really great person.

Thus in the words of 'Abdu'l-Bahá, have the *soul* and *mind* been defined and correlated.

But there is still another power which is different from that of the soul and that of the mind.

“This third power is the spirit which is an emanation from the Divine Bestower; it is the effulgence of the sun of reality, the radiation of the celestial world, the *spirit* of *faith*, the spirit His Holiness the Christ refers to when He says—‘Those that are born of the flesh are flesh, and those that are born of the spirit are spirit.’ The spirit is the axis round which the eternal life revolves. It is conducive to everlasting glory and is the cause of



the exaltation of humanity.”

There we have the crux of the matter! Happiness was defined as a succession of exalted moments. These exalted moments are those of a spiritual exaltation. The spirit is the cause of the exaltation of humanity!

Man endowed with the triple powers of soul (or human spirit—that which differentiates him from the animal and governs his body); the mind or intelligence (that which allows him to discover realities); and the spirit (which is an emanation from the Divine Bestower—the spirit of faith) is he not amply qualified to face the future and its enigmas with confidence?

But 'Abdu'l-Bahà says in “Answered Questions,” “that the human spirit (or soul) unless assisted by the spirit of faith, does not learn of the divine secrets and heavenly realities. “It is like a mirror which, although clear, polished, and brilliant, is still in need of light.”

And so, however important intelligence may be, we must turn the mirrors of our beings towards the source of light, we must attain the spirit of faith—then will our intelligencies be illumined, then will we realize the subtle connection of the creature and Creator, then will the perplexities of the future of civilization be possible of solution, then will we attack these problems with confidence and certainty, then will we synchronize our endeavors with the forces of the Great Purpose.

IS IT OF MUCH ultimate importance that we concern ourselves

with what we are going to do about suitable employment for our Best Minds fifty years from now as what we are going to do today to assist the many to attain “the spirit of faith” which will allow the mirrors of beings to become recipients of the graces of the Teachings of God? For if they are so illumined, if our spiritual lives are set aright—the well being of our souls and minds will follow automatically by virtue of their inherent dependencies.

“The dissemination of high thoughts is the *motive power* in the arteries of this transitory world; yea, it is the soul of all peoples. Thoughts are infinite as the sea, and the *ways and manners of life* are like embankments and dykes against the waves; and not until the sea moves do the waves rise up and cast on shore the pearls of wisdom.”

Not until the infinite sea of thought *moves* will the ways of manners and life yield and the pearls of wisdom be attainable.

How to move the sea of thought—that is the question. And the answer is—obedience. Obedience to the commands of God through His Manifestations. Obedience here and now, in small things and great. Unquestioning obedience, Dynamic, active obedience—for action is essential to accomplishment. The sea of thought must be induced to *move*. Then will mind function in conformity to the Great Purpose. Then will progress be real and wholly contributory to the complete well being of all the servants of God.

# THE RISE OF PERSIAN WOMEN

ZABIH GHORBAN

*The following article presents to us the interesting outlook and information of a native Persian who feels deeply the need of a liberated womanhood for his country. He discusses here in the quaint style of an acquired language, the progress which his country is making in Feminism under the impulse of the Bahá'í Movement.—Editor.*

**A**LTHOUGH the Bahá'í religion was revealed about eighty-four years ago in Persia, its principles and tenets are not only confined to the needs of that country, but are universal, and considered to be the Spirit of this Age. 'Abdu'l-Bahá says, "The Bahá'í Revelation is the essence of all the highest ideals of this century." Therefore, the principles of this divine religion are applicable to all communities, nations and countries of the world, and they constitute the Remedy for the treatment of all the social diseases as well as individual disabilities.

Being a Persian student, and therefore better informed of the conditions in my country, (Persia), than elsewhere, I am in a position to apply the Bahá'í teachings to the necessities of my own national environment. But let it not be thought that these principles are applicable only to Persia. They are in truth for the welfare of the entire world.

In this short article, it will not be possible to adequately present all of the Bahá'í Principles, so I will attempt to discuss only one of them and apply it to the situation of Persia, the land where His Holiness Bahá'u'lláh appeared in this Glorious Age and called for the unification of the world of humanity.

Those who are acquainted with

history, know well that Persia was one of the most powerful and progressive nations in the world. But sad to say in the last few centuries that grandeur declined and that Great Empire was reduced to a decadent stage or condition. Of course there were many reasons for this retrogression, but I believe that one of the most outstanding contributory causes was and is the degradation brought about in the position of women and their social status.

The word *degradation* is aptly used, for let it be understood that once women occupied a very high position in Persia, and that no other nation in the world at that time had such a respect and splendid attitude toward women. The best proof of this fact is that three Empresses, — Irandokht, Iranzad, and Homa, ruled over that country for a few years, when in all other civilized contemporaneous countries of the world the female sex was regarded as inferior to the male. Having this high esteem for motherhood in mind, one can easily conclude why Persians were at that time considered the most refined and honest people. It is for this reason that I am inclined to call the Glorious Age of Persia the period of womanhood.

Now we are in a position to diagnose the real cause of this decline and retrogression. When the Arabs conquered Persia and introduced

*Abdul-Bahá said the main cause of Persia's degradation was governmental inquiry into the affairs of individual's consciences and religious beliefs.*

the veil and other customs into that country, women began to lose their privileges, and as a result the race retrograded and the nation consequently suffered. It is my belief that the conditions will grow worse and worse daily, if again women are not restored to their previous high position, and if men fail to understand and appreciate the real significance of womanhood.



ABOUT three-quarters of a century ago, when Persia was in its darkest period of ignorance and superstition, the Bahá'í Revelation proposed the absolute equality of the sexes by declaring that humanity is like a bird having two wings—one male and the other female. Of course a bird with a broken wing cannot fly. At that particular period women suffered because of a degraded social position not only in Persia, but in most other countries of the world.

It was in such a dark period for womanhood that Bahá'u'lláh, addressing the people of the world, revealed the following significant instruction in the Book of Aqdas (Book of Laws):

"The first obligation of all the Bahá'ís is to strive by all means to bring up and instruct their children, male or female. The girls are like the boys—there is no difference. Ignorance in both is censured, and in both stupidity is hateful. In reality look with the eye of truth: the education and instruction of the girls is more useful than that of boys, for in time these girls will become the Mothers. The first educator of the child,—is she not the

Mother? Children are like green and tender branches,—as they are cultivated they grow and develop. If the training is right, they grow straight; and if it is wrong they grow crooked and until the end of their lives they advance upon the same path. It is thus proven that if girls without education or instruction and training become Mothers, they are responsible for this loss, this ignorance, this stupidity, this lack of education of many children. Strive then with all your souls to train and educate *all* children, above all your daughters. On this point no excuse can be accepted. In the Divine Book of this cycle, instruction and education are not optional, they are obligatory."

As Bahá'u'lláh emphasizes in His sacred writings, the education of the mother is the most essential factor in the continuance of the race. But unfortunately this important fact was neglected at that time in almost all countries, especially in Persia. So we can clearly see the reason and the main reason why that nation, formerly progressive, became classified with the backward nations. Not only has this ignorance of the women paralyzed the nation, but it has kept one-half of the population inactive. The other half, also due to improper and inadequate primary education received from their mothers, can accomplish but very little.



Great good has resulted in other parts of the world from the participation of women in the social and political readjustment of those countries where suffrage is



granted to them. In the last fifteen years about two hundred million women in more than thirty-five countries have obtained their natural rights to participate in the welfare of their respective communities. But the Persian women have not yet obtained suffrage.

In a Tablet (or letter) addressed to an American lady, 'Abdu'l-Bahá said: "In this Revelation of Bahá'u'lláh the women advance shoulder to shoulder with the men. In no Movement will they be left behind. They will enter all the administrative branches of politics. They will attain in all such a degree which will be considered the very highest station of the world of humanity and will take part in all the affairs. At the time of elections, the right to vote is the inalienable right of women and the entrance of women in all the human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it."

As the significance of the above passage is understood, one realizes that every other step taken for the social and national welfare of Persia, so long as the women are kept in seclusion and their natural rights denied them, will be of no substantial value and will be a failure in the end. Women must have equal rights and a voice in politics as well as all legislative and administrative powers. In the countries where women are taking part in the affairs of government, many useful laws have been proposed by them and adopted, such as prohibition, protection of children, better educational systems, pure food laws, proper sanitation, etc.

In a country where the most ignorant and primitive man who does not understand what it means to vote, nor what constitutional government requires,—has full suffrage,—and the most educated and refined lady is deprived of that right,—can you think of any hope or salvation for that land? It seems that in such a country men do not believe that women are created equal to them, and that they have the same mental capacity and intuition. Therefore the only remedy is to follow what 'Abdu'l-Bahá says in regard to the high qualities of women, her capacity, and what her destiny is in the future.

"The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind, says Prof. Stanwood Cobb, "but the scales are already shifting, force is losing its weight and mental alertness, intuition and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, it will be an age in which the masculine and feminine elements of civilization will be more properly balanced."

The future of Persia, as well as every other country, depends upon the part women play in it. As the potter can mould the earth into every shape which he pleases, so the women of Persia can help determine the fate and destiny of that country.

Now that we understand the indispensable need of Persia for this important Bahá'í Principle, (equality of men and women), let us see what the Bahá'ís of that country have already accomplished under the influence and instruction of Bahá'u'lláh's teachings in such a short time.

I think almost everybody has heard something about the remarkable life of Qurratu'l-'Ayn, who lived about eighty-four years ago in the darkest and most corrupt period of womanhood in Persia when the Light of the Bahá'í Revelation just appeared from the horizon to illuminate the world of humanity. Under the influence of the Teachings of this New Manifestation she threw away the veil, which was considered to be the most unpardonable sin, and asked openly for the emancipation of her countrywomen who were deprived of all rights. The life of this wonderful woman and remarkable personality is so inspiring that I recommend it to everybody for study and contemplation. Let it suffice to mention here what 'Abdu'l-Bahá says of this heroine of the nineteenth century:

"Among the women of our own time is Qurratu'l-'Ayn, the daughter of a Muhammadan priest. At the time of the appearance of the Báb (who was the Forerunner and Herald of Bahá'u'lláh), she showed such tremendous courage and power that all who heard her were astonished. She threw aside her veil, despite the immemorial custom of the Persians, and although it was considered impolite to speak to men, this heroic woman carried on discussions with the most learned men, and in every meeting she van-

quished them. When imprisoned she said, "You can kill me as soon as you like, *but you cannot stop the emancipation of women.*"

One can appreciate better the high ideals of this Persian poetess (Qurratu'l-'Ayn) by observing that the Feminist Movement in Europe and America at that time was very weak and unimportant, and that it was only a few years ago, in 1918, when in one of the most progressive countries of the world, England, the women were granted suffrage.

As the inspired heroine prophesied when she was going to be killed it was impossible to stop the emancipation of women; despite all the restrictions and obstacles, the Bahá'í women in Persia day by day progressed, so that now they receive the same education as Bahá'í men, and have the same right to vote for the election of the Bahá'í Spiritual Assemblies. In every small village or town where there are a few Bahá'í families they have established the first schools in that city for girls, and have organized Progressive Assemblies for women. The best Girl's Schools in Persia are those maintained by the Bahá'ís. Recently some government and national schools for girls have been established. If it were not for the restrictions and obstacles which are in the path of Bahá'í women they would have progressed by now a hundred times more than what they have already accomplished.

In conclusion let us recognize that it has been proven that the only salvation for Persia is to accept the high station of women as proclaimed in the Bahá'í Teachings. The work accomplished by the

Bahá'is there is itself a strong evidence that supports the above statement. It makes one understand and see clearly that in a few years when the number of Bahá'is in that land increases, a true and divine

civilization will be established to go hand in hand with material advancement, and then what Bahá'u'lláh has promised about the brilliant future of Persia will come true.

## MOVING PICTURES OF THE FUTURE

SHAHANZ WAITE

*The Moving Picture is circling the world. Its universal aspects and spirit are inevitable. Yet its more serious possibilities have hardly been considered or little developed. Now with the voice added to the pictures on the screen is created a magnificent vehicle for the spread of beneficent ideas which shall aid the world's progress. Of such possibility J. H. Denison in his, "Emotion as the Basis of Civilization," says: "The time is not far off when the whole civilized world will be one great assembly where the voice of any great man can be heard, and where all mankind can be aroused to enthusiasm for a purpose of world importance." The author of the following article inspiringly comments on the tremendous part the cinema can play in modern civilization.—Editor.*

*"Art is worship. The drama is of the utmost importance. It has been a great educational power in the past; it will be so again."*

—'Abdu'l-Bahá.

IN no place in the world is the moving picture industry as insistently forced upon the minds of the people who constitute its community as it is in Hollywood. Surrounded by studios on every side, with some in the very heart of this center; the "Stars" as well as the "extras" of the films daily walking our streets in costume and screen make-up as they go at the noon hour for their luncheons; the traffic held up often on one of our principal boulevards or business streets while the camera-man grinds out many feet of film in taking a "street scene" for some picture soon to be produced, the announcers on the many sight-seeing busses calling out in ponderous tones through their

megaphones the places of interest as they pass; here "the home of one of the most famous moving-picture Stars"; and there "one of the largest studios." All these daily events happening until one who lives in this atmosphere of "make-believe" begins to feel that he, too, lives and moves and has his physical being in "Movieland" with its shadow pictures of life, and a true sense of proportion and the real value of this great industry is lost.

The laws of life which govern man are great impersonal forces which can be used constructively or destructively as man wills; thus the greatest blessing may be turned into the greatest curse. The wire which carries the electric power and light into the home, may also become an instrument of death as well.

One of the greatest blessings to humanity in this enlightened age is



the moving picture. If it be true that "the pen is mightier than the sword," then it is also true that the moving picture is mightier than the pen. Through this marvelous invention humanity at large is being educated along all lines. Pictures are the universal language of the world which every race and nation can understand.

As the power of the cinema for constructive enlightenment is unlimited, so in the same ratio is its power of demoralization. God has placed in the hands of man through this channel a means of universal good, or the opposite. It is in reality a sacred trust. It is a missionary of the gospel of light, or enlightenment, and should be held to its high calling.

What one *sees* is recorded upon the records of memory much longer than what one *hears*, and the psychological effect is far more lasting; because of this the responsibility of a Producer of moving pictures is doubly great.

Suggesting that the motion picture could be a mighty factor in helping to establish arms limitation and eventually universal peace, Watterson R. Rothacker, head of the Rothacker enterprise, sometime ago in an open letter to American Picture Directors wrote in part:

"From an American statesman has come a proposal which may mean the starting point of World Peace. From an American Motion Picture Director can there not come a picture which will make World Peace a fact?

"Diplomats alone cannot bring about universal peace, because there will always be certain interests capable of thwarting diplo-

mats. Only the peoples of the world can limit the size and uses of armed forces. War will be ended *only* when the people acting collectively *demand it*.

"Is there not an American Director who speaking the universal language of motion pictures, can sell the people of the earth the *idea of world peace*? No mere propaganda picture will do it. It will have to be a bigger picture than any made thus far. But the man who succeeds in making such a picture will go down in history as one of the immortals."

The moving picture industry is in need of a Joshua who will arise with a vision clear enough, moral courage strong enough, and willingness to sacrifice the commercial interest for the good of humanity great enough, to lead those connected with it out of the wilderness of the sensual and material, into the "promised-land" of the Good, the True and the Beautiful.

The public, in a great measure, has grown weary of feeding upon husks, it wants that which will not only entertain and relax, but will feed its spiritual hunger as well, that which will elevate and inspire to nobler thoughts and deeds.

As the motion picture is the chief weapon of warfare against ignorance and superstition, so is it the chief exemplar of that which is highest and best in the nature of man.

We hear so often,—“but the public demands that we give it, by way of photoplays, that which deals with the sensual, the nude, the sensational and the morbid, and we are but the servants of the public,”—as having been stated by some of

our producers and distributors of such creations. This may be true of a small percentage of the public, but not so of the majority who often remain away from the motion picture theatres because of the general class of pictures exhibited. What if there are those "who demand" the above mentioned class, does the Government lower its standards of temperance, because there are those who still demand liquor and narcotics?

The intemperance of low passions, animal lust and seduction, and the narcotic of sensual luxury which are introduced into many of the so called "great photoplays" of the day are equally deadly and destructive to the moral nature of man. Raise the standard of pictures and the best of our American people will attend the theatres and in time the others will be educated up to this higher, purer, ideal.

It is true that here and there appears a worth while picture, soul refreshing as well as entertaining, which flashes as a brilliant star upon the horizon of the night of the commonplace. There are comedies which are as wholesome as the breath of a June day. But the majority of photoplays are either "flat, stale and unprofitable," or unfit for our young girls and boys to see.

Again if it is true that the purpose of many unwholesome pictures is to "point a moral," the end does not justify the means. It is

like writing the wrong way of doing an example upon the black-board to impress upon the mind of a student that "this is the way you must *not* do it. Mental confusion is the general outcome of such a method.

As Carnegie donated vast sums of money to establish libraries in America to further education, is there not some one with the same noble ideals in this Great America who will through endowment produce picture libraries for international use? Truly the one so inspired will be a universal benefactor. If a small part of the money spent for war, and implements of war, could be invested in this way, the peoples of the earth would "learn war no more" for the ideals and benefits of peace would be visualized and better understood by all nations.

Greater than educational institutes, greater than lectures or sermons today is the motion picture, for its influence is universal and its message encircles the world.

Perhaps it is fear of commercial loss that is clogging the wheels of progress in this great industry at the present time, therefore the "Joshua" needed must dare to take the initiative and holding fast to the vision, press forward to higher and nobler things.

Truly the Producer or Director, who can accomplish this, will, as Watterson Rothacker has foretold—"go down in history as one of the immortals."

# MYSTICISM

LOULIE MATHEWS

*This is the first of a series of articles on Mysticism by one who has made a profound study of this subject. The series will dwell particularly on Jewish mysticism, a field relatively unknown to even those interested in the general subject of religion. The writer deals with the subject as a theme to give inspiration rather than a mere historical treatment.—Editor.*

THE simplest definition of mysticism is union of the soul with God. The door through which the soul passes to this type of union is contemplation; and the condition, ecstatic love. (A state of being in love with the Absolute). The genius of the mystic consists in being able to penetrate through the outer to the inner consciousness,—we might almost say in a remembrance of the Creator. That remembrance to which Bahá'u'lláh referred in the Hidden Words: "O My Friends, have you forgotten that true, bright morn when ye were all in My Presence on that blessed plain, under the shadow of the Tree of Life?" The visions of the mystics clothed in symbols of this plain recall this primal experience.

To the mystic, love is the melting and fusing of the personal will into the Will of God. "He is only thoroughly natural, thoroughly alive, when obeying its voice. For him it is the source of joy, the secret of the universe, the vivifying principle underlying all things."

The invitation of the mystic life is to come and see; the promise of the mystic life is the attainment of a vision of glory.

The mystic state of contemplation is not, as the word suggests, passivity. Over and over again, the great mystics describe their visions in terms of activity. Their favorite

symbols for this state of being are action, battle, search and pilgrimage. In describing a certain vision, St. John of the Cross says, "I went, none seeing me, forth from my house, when all things were quiet." St. Mathilde writes, "I saw the vision with the eyes of my soul, I heard it with the ears of my spirit, and what I set down was seen, heard, and experienced in every limb."

One of the great values of mysticism is that it lies outside the realms of controversy. All Mystics, whether they be Hindoo, Jew, Christian, or Muslim describe the same vision, the same love, the same light and radiance associated with their approach to God. My stoics soar above theology, and from their writings, except for the symbols used, it would be impossible to determine under which Prophet they had been reared. "Come down quickly," says the Incomprehensible Godhead to the soul that had struggled to the topmost branches of the theological tree. "Come down, for I would dwell with thee." In this swift descent demanded by God, love leads the intellect down and away from all it has learned since it left the throne of God.

A Muslim saint, Jelu, exclaims, "Love alone can make that which is heavy light, and bears evenly that which is uneven." And St. Francis says, "Love being born of

Here Shoghi Effendi in God Passes By  
Bahá'u'lláh alludes to the writings and  
reading of Kitáb-i-Ahd - His Will.



God, is alone joyous." Love in this sense loses all self-consciousness, it gives all but is unaware of its giving, asks no reward save the Giver of Gifts, is not satisfied with the attributes of the Beloved, but is ever searching for the Beloved Himself.

Bahá'u'lláh says, in "The Seven Valleys"—"The true lover knows neither knowledge nor ignorance, neither doubt nor certainty, neither does he recognize the morn of guidance nor the eve of error."

There is in the words of all mystics, an intensity, a positivity, a virility which appears paradoxical when one realizes that their action takes place behind the door of contemplation. When St. John says that he went forth from his house "no one seeing" him, he was probably sitting in his choir stall surrounded by the brothers of his community. We may, therefore, infer that on the other side of passivity and contemplation lies a type of activity with which we are not familiar, one belonging to the soul and functioning independently of the mind as well as of the body.

The difference between magic and mysticism is not easily distinguishable. There is, however, one infallible rule concerning them: Magic wills to obtain, mysticism wills to give. Through all ages man has struggled for the possession of occult knowledge. The Prophets point out the way to wrest secrets from the universe. Christ says to seek first the Kingdom of Heaven, and all else will be added. And 'Abdu'l-Bahá says, in *The Illuminati*, "If the faculty of meditation is bathed in the Inner Light and characterized with divine attrib-

utes, the results will be confirmed."

Bar Jesus was able to perform all the miracles of the Christian apostles, but when Paul, filled with the divine spirit, began to heal, Bar Jesus was stricken blind and withered away. This example is symbolic of the temporary quality of the personal will, as against the eternal quality of the Divine Will.

Magicians are usually deeply rooted in ritual, in high authority, and like to be considered the origin of the miraculous; the people of God are exactly the reverse. One cannot imagine St. Francis taking any part in an Inquisition. His inner urge was to praise God, and if man would not join with him, unperturbed, he would invite the beasts, and, if the forest was bare, he would address the birds. In like manner, a story is told of a Sufi mystic who owned but a single needle with which to repair his clothes. One day while crossing a narrow foot-bridge, it dropped from his mantle. The saint accepted its loss, believing that henceforth it was better for him to mend his clothes without a needle. While he was engaged in praising God for bringing about this sacrifice, he perceived an immense commotion in the river and saw a thousand shining scales hurrying towards the bank, bearing the needle on their backs.

The mystic experience is not without creative expression. 'Abdu'l-Bahá says: "This faculty brings forth the sciences and arts from the invisible plane."

Evelyn Underhill, in her book *Mysticism*, says: "Symbol—the clothing which the spiritual borrows from the material plane—is a form

of artistic expression. That is to say, it is not literal but suggestive: though the artist who uses it may sometimes lose sight of this distinction."

Mystics have appeared from time to time throughout the ages, but an intensive interpretation of the inner truths follows the Messenger of God. The Prophet leaves ajar the door of prayer and contemplation which connects this plane with

the higher worlds. We are, therefore, not surprised to discover that Jewish Mysticism came into being after Christ had walked the earth. From then until the end of the 14th Century, the Rabbinical writings were set down and a school of mysticism was held in secret, guarded with such jealous care that it was not until the end of the 17th Century that these writings became known to European Christians.

## 'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

*From the account of 'Abdu'l-Bahá's daily activities and words while in America, furnished us by Dr. Zia Bagdadi, we have here taken some of the most significant passages, for the most part never before published. Noteworthy in this number is a teaching on the solution of the economic problem.—Editor.*

HE who is interested in the economic problem and its future solution, let him study the following from a Tablet (or letter) written by 'Abdu'l-Bahá to Mrs. A. S. Parsons, of Washington, D. C.

"The solution of the economic problem should begin with the farmer and then all other classes. For the number of farmers compared with other classes is more than double. Therefore, it is only proper to begin with the farmer who is the first real worker in society.

"A group of efficient people or a committee should be elected and the whole village be under its management. Also, a general Storehouse should be established, and a secretary appointed. At the time of harvest, a certain percentage of all crops must be given to the general

storehouse, under the supervision of the committee. This storehouse should have seven revenues or incomes: (1) Income taxes. (2) Taxes on animals. (3) Property or anything left without an heir. (4) Lost and found, that is, things found and unclaimed. (5) One third of all treasures or things dug out and excavated from the earth, must go to this Storehouse. (6) One third of all the mines must go to the Storehouse. (7) Voluntary contributions.

"In short, the Storehouse should also have seven expenses, as follows: (1) An appropriation to pay the expenses of the Storehouse itself, and for public health. (2) To pay one tenth of the storehouse income as government taxes. (3) For government taxes on animals. (4) A home for the orphans. (5) a home for the aged. (6) Schools.

(7) For the support of the poor.

"As to the first, the income tax must be collected in the following manner, for example: When all the income of a person amounts to \$500.00 and his necessary expenses amount to \$500.00, he should be exempt from paying taxes. Another person whose expenses amount to \$500.00, but his income is \$1,000.00, should pay one tenth of his income for taxes, because he has more than he needs for his living and can afford to pay one tenth of his income without trouble. Another person whose expenses are \$1,000.00 and his income, \$5,000.00, should give one and a half tenths of his income, because he has more than he needs. Another person whose necessary expenses are \$1,000.00, and his income is \$10,000.00, should give two-tenths, because he also has more than what he needs. Another person whose expenses are \$4,000.00 or \$5,000.00 and his income is \$100,000.00, should give one-fourth. Another person, whose income is \$200.00, and his actual needs, just to exist on, amount to \$500.00, who does his best in his work, but has had poor luck with his crops, such a person should receive help from the storehouse, that he may not starve, but have a decent living."

"In every village the necessary means of support for all the orphans must be appropriated from the storehouse. Also for the aged, the helpless, the unemployed, education, public health—for all these, appropriations must be made from the storehouse."

"In case there is a surplus (in a storehouse) it should be turned over to the National Treasury for

national expenditures."

"By adopting such a system, every individual in society would live in the utmost comfort and happiness. The different degrees would remain secure and undisturbed. Because the difference in degrees are of the essential requirement for society. Society is like unto an army. For an army, a marshal is needed, a General is needed, a Commander is needed, a Captain is needed, and a private soldier is needed. It is impossible to have them all of one rank. The preservation of different ranks or degrees is necessary. But every private soldier must live in the utmost ease and comfort. Likewise, for every city, a judge is needed, a merchant is needed, the wealthy is needed, a tradesman is needed, a farmer is needed, etc. No doubt, these different ranks must be preserved, or else, the general law and order will be upset."

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QUESTION: "Will the ancient glory of the East ever return?"

'Abdu'l-Bahá: "The East will be better. How many great souls came to the world; how many of the wealthy; what kings sat on the thrones of honor and glory; what charming people were the models in the world's pleasure circle! What was their end? All their glory, life, pleasure and vigor, have perished. But the song of the beauty of Joseph is still conquering the world, and the glory of the disciples is still enduring, and their hard labor is the cause of eternal life."

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QUESTION: "What is your opinion about the New Messiah of the Theosophists?"



'Abdu'l-Bahá: "The Theosophists are educating a child in European schools, that he may become the Promised One (Messiah) of all nations. What thoughtlessness this is! *God must choose the Promised One, not the creatures.* A lamp lighted by the creatures, will be extinguished; but the Lamp of God is ever shining. He who is educated by the creatures, will always be dependent upon the creatures. How can he bestow everlasting wealth? It is just as if a person wishes to make a sun out of a lamp, oil and wick."

ON July 18th, 1912, 'Abdu'l-Bahá hinted that soon He expected to leave the city of New York, and from that moment, many of the believers wept as they felt the sting of His separation. Later, referring to the great spiritual souls who would appear among the believers, He said, "My health and the heaps of work are my obstacles, otherwise it could be possible to inspire certain extraordinary souls from amongst the friends, and not until such souls are developed can the original aim be achieved. At present, some have acquired zeal and capacity. But those who would be chosen, are other persons. Mulla Hassan and Abdu'l-latif were sent by the Mujtahid (Persian High Priest) to Bahá'u'lláh in Mázin-darán. As they saw Bahá'u'lláh, their souls became so inspired and vivified, that night and day, they did not have any rest for one moment, after suffering bitter persecution and ordeals, Mulla Abdu'l-latif gave his life in the field of sacrifice, and ascended to the Abha Kingdom. Likewise, Sheikh Hindi

who was sightless, after meeting Bahá'u'lláh in Mázin-darán, spent the whole night singing until morning. Such souls in the Cause of God must be of the elect. Such souls are qualified to be in the field of service and self-sacrifice."

ON August 20, 1912, Mr. F. Mortensen of Chicago, formerly of Minneapolis and Montana arrived at Green Acre. Not having money to buy his railroad ticket, Mr. Mortensen chose to ride on the bumpers, between the wheels under the cars of the train, flirting with death, from Minneapolis to Green Acre. He mingled with the friends, and not a soul knew anything about him. But 'Abdu'l-Bahá picked him out at once and with utmost kindness, He said to him, "You are my guest here." He kept him a few days and gave him money to go home happily. The outside world will never know how generous 'Abdu'l-Bahá was. Suffice it to say that every day of His life, whether in poverty-stricken Palestine, or in turbulent Syria and Egypt; in European countries or in rich America,—'Abdu'l-Bahá was ever-ready to give a helping hand to any one who went to Him for help. For one of His titles was, "the Father and Friend of the Poor." Just imagine! Now comes a poor pilgrim who has to return to Persia or some other country, who has no money. Then there is the sick and the helpless. There comes the student seeking money for education. Here is a friend out of work, and there is another under a heavy debt. In short: He was the helper of all; and in order to do that, how many days would He deprive Himself

from even the necessary food and comfort, that other sufferers be relieved. Yes, He would even give away his garments to men who needed clothing. Moreover, God only knows, how many innocent prisoners were made free by Him. How many sons were returned to their lonely mothers after they were drafted for duty in Turkish battles. How many stolen properties were recovered and given back to their owners. How many have lived a happy life, and how many are still enjoying the blessings of His inexhaustible bounty. And all this was only a part of 'Abdu'l-Bahá's work in this world.

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SPEAKING of man's heedlessness, 'Abdu'l-Bahá said, "As long as the Divine Manifestations are among the creatures, the people do not appreciate them. They curse and insult them. But after their departure, they worship them, and many of the people, like these who are now camping outside of Green Acre, would live a solitary life. Even they persecuted Columbus and some of the ancient doctors and philosophers, as Socrates; but later, they began to glory in their praise."

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A MINISTER from Portsmouth: "The fanatics are persecuting me because I write and preach on your teachings."

Abdu'l-Bahá: "In every affair, firmness brings forth good results."

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A LADY: "I am unhappy today. I am not contented with myself."

Abdu'l-Bahá: "This is the sign of progress. He who is contented with himself is a manifestation of

Satan, and, he who is not contented with himself, is a manifestation of the Merciful One. He who worships himself (selfish) can never progress, but he who finds faults in himself will try to perfect himself and will progress. If a person has one thousand good qualities, he must pay no attention to them, nay, rather he must try to find his own faults. For example: If a person owns a building, properly decorated and strongly built, but if there is a crack in one of its walls or ceiling, undoubtedly he must forget everything else and start to repair the crack. Moreover, absolute perfection is not possible for man. Therefore, no matter how much he progresses, still he remains imperfect and there is a higher degree of perfection than his. And whenever he looks at that higher degree, he cannot be contented with himself. That was why when someone called His Holiness Christ, 'Good Master!' He replied, 'There is only One Good, that is God'." The lady, "I always speak on unity and the brotherhood of man. I am very happy to see you in this country and hear these wonderful teachings. I am going west to spread this message."

'Abdu'l-Bahá: "We must strive that hatred and opposition may pass away, and the souls may become free from the chains of superstitions. You must serve in this path and be the cause of unity of mankind."

---

ON August 23, 1912, on his way to Malden, Abdu'l-Bahá stopped at the home of Miss Farmer to say good-bye. Many of the friends were present and it was a sad, sad hour. The most eloquent tongue

and the pen of the world's best writer can never and will never be able to describe how happy the true believer was on meeting 'Abdu'l-Bahá, and, how sad he became on leaving Him. That is why whenever the hour of separation was at hand, you could see the eyes streaming with tears. "We have finished our work here," said He. "We have planted a seed. Souls have become very much attracted and uplifted. Everyday I used to see presents, such as flowers, fruit, honey and candy, sent here by unknown friends. This was an evidence of their sincerity and whole-hearted faith."

---

#### AN EXPLANATION

WE WISH TO mention here in regard to the 'unfortunate event' referred to in the article "'Abdu'l-Bahá in America'" by Dr. Zia Bagdadi, which appeared in the October 1928 *Star of the West*, as occurring in Philadelphia,—that this event was in no way connected with 'Abdu'l-Bahá's association and contact with the people of Philadelphia, but occurred in His own entourage. His visit to Philadelphia was most happy in every respect as regards His reception and experience in that city.

The dates given for the visit of 'Abdu'l-Bahá to Philadelphia in the October *Star of the West* were in error owing to an incompatibility in the translation of the Oriental calendar in which the Diary of Mirza Mahmood, who wrote the official account of 'Abdu'l-Bahá's visit to America, was recorded. Upon investigation we find that the dates throughout this article as

given in the Western calendar, are one day off, and should have been as follows:

'Abdu'l-Bahá arrived in Philadelphia on the afternoon of Saturday, June 8th, 1912. He spoke in two prominent churches, the Baptist Temple and the Spring Garden Unitarian Church on Sunday, June 9th, and He spoke at the home of the Revells' on Monday, June 10th and left for New York in the afternoon of June 10th, 1912.

'Abdu'l-Bahá was so pleased with the friends and the people, enjoyed the hospitality of the Revell family at their home and everything was so lovely that He Himself testified in writing in the following Tablet to M. Hippolyte Dreyfus-Barney of Paris, France, June 10, 1912, how wonderful were the Abha confirmations while He was in Philadelphia:

"O thou kind friend! Due to an invitation extended by two ministers and the plea of the friends of God, I went to Philadelphia for a few days. Two splendid meetings were held at two churches and according to my incapacity I spoke. But the confirmations of the Kingdom of ABHA were all-encompassing and evident like unto the sun. Though we are poor, yet He is the Possessor of Wealth. In short, the blessed verse (of Bahá'u'lláh) 'And we shall make victorious whosoever arises to serve My Cause with the armies of the Supreme Concourse and a contingent of near angels,' has become clear and manifest. . ."

\* \* \*

(For details of 'Abdu'l-Bahá's visit to Philadelphia, we would refer the readers to the *Star of the West* of June 24, 1914, and also July 13, 1914).



# THE BROADENING SOCIAL CONSCIOUSNESS

STANWOOD COBB

*"Emotion as the Basis of Civilization," by J. H. Denison. New York—Charles Scribner's Sons,—\$5.00. A brief review of this remarkable new book in which the author shows how human nature has been changed repeatedly and in the most astounding ways in a few generations by the steadfast application of an emotional culture.*

ONE of the most stimulating discussions of civilization that has recently appeared is the volume, "Emotion as the Basis of Civilization," in which the author presents at great length his proofs of a truth which is already thoroughly understood by the Bahá'í world, namely, that religion is the greatest factor of unity and of civilization.

Dealing with the ancient religions, he says: "In nearly all cases where a great civilization has been built up, it has been because a religion of this kind was developed which acted as a unifying emotional culture. In early days the chief function of religion was exactly this. It was the emotional culture by which the government maintained its authority and the sense of unity among the people."

The stabilizing of Asiatic civilizations has been due to their patriarchal nature, the unity derived from obedience of every individual to some patriarchal head possessed of absolute authority and treated with respect and implicit obedience. Thus on the human plane the social and political organization of man corresponded with his religious belief in an absolute power which he must obey.

Such has been the ancient world. But today in advanced countries all this has disappeared. Absolutism—both in religion and in human organization—has given way to com-

parative freedom of thought and action. The patriarchal organization of the family exists no more. Each individual is a law unto himself as far as the family group is concerned.

In this bewildering modern world of liberties running to license, of extreme individualism, and of untrammelled thought-life, where is the *force* that can bind men together into social and political unities strongly cohesive as in the past, or into that even broader and more vital inter-relation needed to meet Twentieth Century needs? Is there possibility of an emotional force which shall bring all mankind together in a world brotherhood and world unity?

Such is the problem which Mr. Denison presents to us in his extraordinary thoughtful and stimulating volume. At one stage of the development of his idea, he points out how near Islam came to meeting this need—nearer than Christianity in fact—to unifying the whole world in an emotional and spiritual democracy. Nothing short of the dynamic power of a great religion could, it is apparent, have welded together so many tribes, nations and races of heterogeneous culture.

"All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain

how this miracle was worked."

Our author explains it himself, however, as a miracle due to a spiritual force of unification. It was the aim of Islam to create a universal brotherhood composed of all men of every race who would accept the one God, and promise loyalty to His Prophet.

"Muhammadanism performed the incredible feat of gathering up the broken fragments of a disintegrating world, and of combining them into a civilization that endured for a thousand years. It did this by means of a new type of unification which the genius of Muhammad had created, and which was exactly adapted to the needs of the age."

Islam was democratic and universal as far as its membership was concerned. Its limitation as regards a permanent world civilization appeared later in the patriarchal form which gradually took possession of it, an overwhelming authority which reduced private opinion to the point of stagnation.

Christianity meanwhile was casting off its fetters, creating a religion which was democratic in its freedom of thought.

The fundamental principle of early Christianity, that brotherly love is the basis of the Kingdom of God, is now generally accepted. The Christian ideal, says the author, never fails to appeal when it is properly presented. These principles are found in other religious systems also. *What the world needs is an increase of this brotherly feeling.*

The author in concluding paints in golden colors a picture of what humanity might be were it to practice harmonious co-operation and unity, not only between individuals but between groups and nations,—

unity in freedom, and freedom bending its needs to unity.

"It must be in this way that the ultimate perfect harmony or liberty in unity will be worked out,—each individual free yet working in co-operation with others, each group and class free to pursue its own ends and yet aiding in the progress of the nation; each nation developing a civilization of its own, yet contributing to bring all mankind to greater knowledge and happiness. Just as in a great orchestra each individual plays his own part and each group has its score, and yet each blends with the rest to produce a harmony whose beauty and power transcend the utmost achievement of a single man, so the democratic liberty in unity should work out a harmony of its own, in which every kind of human labor, every social class, every art and philosophy, every race and nation will bear its part, with no other restraint than the joy of co-operation."

"Sometimes in the right mood one seems to catch the echo of it, that stupendous harmony produced from all the multitudinous sounds of human life blended in one vast orchestra."

This great vision, which has come from the realm of the Architypal, is nothing short of the vision of the Kingdom, the brotherhood of man, for which all Bahá'ís are striving, and the hope of which is the daily inspiration of their activities.

And so convincingly does the author trace the pen of history, that the reader of "Emotion as the Basis of Civilization" will see no solution for the problems of humanity save that of a world civilization based upon the unifying power of a great world religion.

True See  
my  
marginal  
note on 337  
above.

## Suggested Reference Books on the Bahá'í Movement

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**THE PROMULGATION OF UNIVERSAL PEACE**, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**BAHA'U'LLAH AND THE NEW ERA**, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**THE WISDOM TALKS OF 'ABDU'L-BAHA** in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in His own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

**BAHA'I SCRIPTURES**. This book, compiled by Horace Holley, is a remarkable compendium of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá. It contains a vast amount of material and is indexed. Thin Paper Edition (only 3/4-inch thick) Price, \$2.50.

**THE BAHÁ'I WORLD**, a Biennial International Record (formerly Bahá'í Year Book). Prepared under the auspices of the Bahá'í National Assembly of America with the approval of Shoghi Effendi. Price, cloth, single copy, \$2.50; ten copies to one address, \$2.00 each.

All books may be secured from The Bahá'í Publishing Committee, P O. Box 348, Grand Central Station, New York City.

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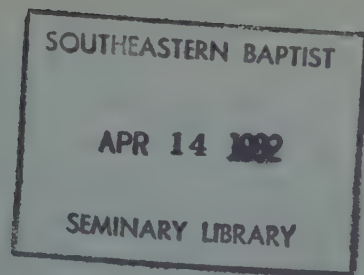
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# THE BAHÁ'Í MAGAZINE

## Star of the West

THE SPRING SEASON

*'Abdu'l-Bahá*

AMERICA'S INFLUENCE IN THE  
NEAR EAST

*Soheil Afnan*

THE RACES OF MEN—MANY OR ONE?

*Louis G. Gregory*

MYSTIC SYMBOLS IN JUDAISM

*Loulie Mathews*

THE SCIENCE OF THE LOVE OF GOD

*Doris McKay*

'ABDU'L-BAHÁ IN AMERICA

*Dr. Zia Bagdadi*

A BOOK WORTH READING

*Coralie Franklin Cook*

March, 1929

Vol. 19

No. 12

"His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the Prophets . . . These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world."—'Abdu'l-Bahá.

THE Prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood or fraternity which is of various kinds, such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood are merely temporal and transient in association. They do not insure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary they are selfish, restricted and fruitful causes of enmity and hatred among mankind.

THE spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and insures Universal Peace. Therefore, we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized.

UNTIL all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of Universal Peace and the reality of the divine kingdom.

—'Abdu'l-Bahá.



# THE BAHÁ'Í MAGAZINE

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### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

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STANWOOD COBB.....	Editor
MARIAM HANEY.....	Associate Editor
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*A gathering of Bahá'ís at the Pacific Coast Bahá'í Summer School at Geyserville, Calif., on the property of Mr. and Mrs. John D. Bosch, who have been most active in the work of the school.*

# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 19

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"The happiness, honor and peace of man do not consist in personal wealth, but on the contrary in sublimity of soul, nobility of resolution, extension of education and in the solution of the problem of life. . . ."—*'Abdu'l-Bahá*.

**C**OULD MAN only realize that the sources of joy or of sorrow, of good fortune or of bad, exist within himself, he would direct his exertions where they would do the most good,—namely, toward the perfecting of his inner self.

The appeal of the moralist for individual righteousness would be magnified in force, could it be clearly demonstrated that the way of righteousness is the only way to peace and to prosperity.

We do not by this mean prosperity in the material and worldly sense. Real prosperity is something larger, more comprehensive, more cosmic. It is wealth of soul. "The happiness and honor of man do not consist in personal wealth, but on the contrary in sublimity of soul."

This spiritual wealth is neither synonymous with, nor incompatible with, material wealth. These two kinds of wealth may be co-existent in the same individual life, or they may not. A St. Francis of Assisi has wealth beyond the dreams of avarice; and an Abraham Lincoln out-pinnacles the glittering golden heights of billionairehood.

It is easy to see what of wealth is real, when we try to conceive of what of our acquisitions here can be carried over into the next life.

Not money, that is clear! Nor great estates! Nor men's applause!

SWEDENBORG, who has explored more fully than most mortals the arcana of the beyond-world, assures us that many men who on earth have been renowned for their philanthropic deeds are in little position of honor over there—for the reason that their motives were in reality egoistic rather than altruistic. Their acts were done for men's attention, and their rewards were granted on the same superficial plane. What they sought, that they achieved,—worldly applause and fame. Not carrying over to the spiritual world "sublimity of soul," they could not, however, expect to rank among the great ones there.

Conversely, many a person whose life has remained insignificant upon earth, is able to carry into the celestial realms a great amount of wealth, and to take rank there as a character of greatness.

WHEN WE reflect upon the nature and conditions of the life beyond, we are able to get a clearer and truer sense of values. We can perceive, with a fair degree of accurate determination, what are the intrinsic things in a life upon the



plane of the spirit. We can visualize the misfortunes and sorrows which must befall there the life of a soul passing over filled with selfishness and void of spiritual radiance.

The universal laws of spirit make it as clear as a geometric demonstration that those souls who go to the Great Beyond empty of all spiritual wealth will have there neither prosperity nor happiness—until by dint of spiritual training and unfoldment they begin to acquire wealth of the spirit.

These things are apparent to all who meditate on the true nature of existence. And these truths of spiritual existence are moreover verified in the utterances of the Manifestations, who speak as They who know.

SPECULATION concerning the nature of the future life is of little avail, however, unless it can help to clarify, inspire, and guide the activities of our earthly life. It is here and now that we want to live rightly and wisely. A concept of tremendous importance to our present life is the realization that the same spiritual laws that operate in the Kingdom of Heaven operate here on earth.

"Verily, in the souls of men lieth their only glory," says Bahá'u'lláh. What does this mean? It means that all that comes to us in life is in reality a reflection of our soul powers. For there is in truth nothing extraneous to the soul. Environment—physical, social, and economic—is not an accident that befalls the soul in its journey through existence, but is rather a creation and manifestation of the soul.

It is the soul that is causal, not the matter that surrounds it and that serves only to give it expression. Thus the secret of true wealth and prosperity is to be found within the soul of man, and nowhere else. From within outward is the universal law. From the heart, said Christ, proceed all the issues of life.

IF WE WOULD build for prosperity, we must build from within, perfecting the qualities and powers of the soul. When we have achieved "nobility of resolution, extension of education, and sublimity of soul," then we have achieved wealth, and prosperity as its essential corollary.

But what do we mean by prosperity? It is evident, if we reflect a bit, that true prosperity lies not in the mere accumulation of money, in the achievement of power and domination over others, nor in the dizzy applause of the multitudes. Many men have achieved these things whose lives we would by no means call prosperous. Indeed, some of the most unfortunate people in the world are living in the midst of an abundance of worldly goods, of power, and of adulation.

No, prosperity does not lie in goods acquired, nor in anything gathered from the outer material world to enlarge and satisfy the self.

Prosperity I would define, as *successful living*—that which 'Abdu'l-Bahá calls "the solution of the problem of life."

The successful man is the man who rules his environment in such a way as to create around himself an atmosphere of harmony and love; who has the will-power to

exert his full energies in honest and worth-while work, and the wisdom to so train and direct his abilities as to secure full fruitage therefrom; and who so manages his ways of living with frugality and temperate habits that he finds ever at hand a sufficiency of the basic needs of life.

The socio-economic organization of the Bahá'í State insures a sufficiency of the basic needs of life to all those whose honest efforts do not, for one reason or another, suffice to earn the necessary competence. Thus a modest living is guaranteed to all human beings, abolishing those risks of poverty which sickness, inability or unemployment introduce into the effort of achieving a successful livelihood.

Thus it is apparent that a prosperous, successful life can be lived in the peasant's hut, in the humble station of the artisan, in the ranks of the professional class, or in the mart where big business creates and dispenses its wealth of needed goods.

All classes of men, and each individual, may thus achieve prosperity. There are no limitations here, save what we set upon ourselves. No one is handicapped save by his or her own spiritual disabilities, which can be overcome by will-power, prayer, and the help of God. All ways are open to the feet of men, and golden peaks of glory await every soul who sincerely strives.

---

## THE SPRING SEASON

*'Abdu'l-Bahá, in many of His writings, draws a wonderful analogy between the material season of spring and the spiritual springtime. We have gathered only a few of these important teachings for the compilation which follows.—Editor.*

PRAISE BE TO GOD! The Spring-time of God is at hand. This century is verily the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand the lights of reality are shining; on the other the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident and great spiritual discoveries are being made. Truly this can be called the miracle of centuries for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one

religion, and racial and religious bias pass away. It is a day in which the oneness of mankind shall uplift its standard, and international peace like the true morning flood the world with its light. (Pro. of U.P., p. 148).

THE REALM of the Kingdom is a unit. The only difference lies in this: that when the season of spring dawneth, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruits. In like manner the preceding Manifestations form an inseparable link

with the subsequent dispensations; nay, rather they are identical with each other. Since the world is constantly developing itself, the rays become stronger, the outpouring becometh greater and the sun appeareth in the meridian orbit. (Tablets, Vol. 3, p., 537).

WHEN SPRING comes there is a divine wisdom in its appearance. God has a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of spring. If this does not come to pass, it is not spring; it may be autumn. But it is possible that spring may come and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it.

So likewise an evil soul may derive no benefit, produce no fruit from the coming of a Manifestation of God. The divine springtime which brings forth spiritual flowers in other souls fails to beautify the soul that is evil. In general, however, just as everything is vivified, refreshed and renewed by the bounty of the literal spring, so every soul receives some degree of illumination and growth from the Manifestation when He comes. He is the Divine Spring which comes after the long winter of death and inaction. The wisdom of God is

seen in His coming. He adorns the soul of man with new life, divine attributes and higher spiritual qualities. By this the soul is enlightened, illumined. That which is dark, gloomy and forbidding becomes light, hopeful and productive of new growth. So in the Divine Springtime the blind receive sight, the deaf are made to hear, the dumb speak, the timid become courageous and the heedless awaken to new realizations. In short they have become the image of that which God planned them to be and which the heavenly books promised shall be the true station of man. This is the power, purpose and virtue of the Heavenly Spring. (Ten Days in the Light of 'Akká, p. 57).

THE DIVINE RELIGIONS are like the progression of the seasons of the year. When the earth becomes dead and desolate, and because of frost and cold no trace of vanished spring remains, again the springtime dawns and clothes everything with a new garment of life. The meadows become fresh and green, the trees are adorned with verdure and fruits appear upon them. Then later winter comes again and all the traces of spring disappear. This is the continuous cycle of the seasons—spring—winter, then the return of spring; but though the calendar changes and the years move forward, each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime no matter when or how often it comes.

The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the



Prophet who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime. (Pro. of U.P., p. 122).

TODAY His Holiness Bahá'u'lláh, is the Collective Center of unity for all mankind and the splendor of His Light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, the vivification had ceased, the life-giving breezes were no longer wafting their fragrances, winter and the season of darkness had come. His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime . . . The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? (Pro. of U.P., p. 159).

THANK YE GOD that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the kingdom have been opened unto you, the call of God is being raised and the virtues of the human world are in the process of unfoldment. The day has come when all darkness is to be dispelled and the Sun of Truth shall shine forth radiantly. This time of the world may be likened to the equinoctial in the annual cycle, for verily this is the spring season of God. In the holy books a promise is given that the springtime of God shall make itself manifest . . . At the time of the vernal equinox in the material world a wonderful vibrant energy and new life-quickening is observed . . . the whole world is born anew, resurrected. Likewise the spiritual bounties and springtime of God quicken the world of humanity with a new animus and vivification. All the virtues which have been deposited and potential in human hearts are being revealed from that Reality as flowers and blossoms from divine gardens. It is a day of joy, a time of happiness, a period of spiritual growth. (Pro. of U.P., p. 35).

CONSIDER if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become desolate and life extinct. The earth has need of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development,

the world of souls a new bounty, the world of morality a reformation, the world of divine effulgence ever new bestowals. Were it not for this replenishment the life of the world would become effaced and extinguished.

The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure. . . . For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no reformation takes place, there will be no result to human existence. (Star of the West, Vol. 17, p. 361.)

THE TIME has arrived for the world of humanity to hoist the standard of the oneness of the human world, so that solidarity and unity may bind together all the nations of the world, so that dogmatic formulas and superstitions may end, so that the essential reality underlying all the religions founded

by the Prophets may be revealed.

That Reality is one.

It is the love of God, the progress of the world, the oneness of humanity.

That Reality is the bond which can unite all the human race.

That Reality is the attainment of the benefits of the most great peace, the discarding of warfare.

That Reality is progressiveness, the undertaking of the colossal tasks in life, the oneness of public opinion.

Therefore strive, O ye people! and put forth your efforts that this Reality may overcome the lesser forces in life, that this King of Reality may alone rule all humanity.

Thus may the world of mankind be reformed. Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

The individuals of humanity, like refreshed plants, will put forth leaves and blossoms and fruit, so that the face of the earth will become the long promised and delectable paradise, so that the great bestowal, the supreme virtues of man will glisten over the face of the earth. Then shall the world of existence have attained maturity.

This is my message.

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*"Now in this world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest Bounty and this wondrous Gift. Gradually whatsoever is latent in the innermost of this Holy Cycle shall appear and be manifest, for now is but the beginning of its growth and the dayspring of the revelation of its Signs. Ere the close of this Century and of this Age, it shall be made clear and manifest how wondrous was that Springtide and how heavenly was that Gift!"*

—'Abdu'l-Bahá.

## WONDERFUL HAWAII

*We consider the following statement by the noted educator, A. E. Winship, Editor for years of the famous Journal of Education,—of extreme interest to our readers. It was written upon a recent visit of his to Hawaii and study of the educational situation there and is quoted from an article appearing in the Journal of Education, March 4, 1929,—Editor.*

**N**OWHERE ELSE has education of all people of many races been so quickly established along modern lines as in Hawaii.

"The advantages of creation and civilization are merged in education in Hawaii, eliminating waste and carrying forward physically, intellectually and socially only that which vitally improves human nature.

"In the twentieth century there has been a noble demonstration of education as a civilizing force in Hawaii, two thousand miles from Western civilization and still farther from Eastern civilization.

"The Territorial Education Association on Maui, on Christmas week, 1928, gave us the first opportunity to know the matchless achievements of civilization, industrially, educationally and socially, of the Pacific Island Territory of the United States.

"The story of the Sandwich Islands is the greatest record of educational achievement in the civilization of modern times.

"Any attempt to analyze or classify the relative strains of forces or sources which have produced the only system of education in the world without race consciousness would be futile, but too much emphasis cannot be placed on the fact that here is a group of educators with scholastic aspiration, professional heroism and intellectual poise unsurpassed by teachers with a traditional inheritance of any single race or with any line of cultural personality.

"That which makes Hawaii more interesting than any other six thousand square miles in the world is the fact that there is no one race or nationality much more numerous or any way more dominant than any other, so that everywhere in every community, in every school, in every church, in every industry, there are races and nationalities. There is nothing comparable to this in any other equal area on the globe.

"No race or nationality is superior socially, educationally and religiously, and none has occasion to feel inferior."



## AMERICA'S INFLUENCE IN THE NEAR EAST

SOHEIL AFNAN

*The following article dealing with a subject vital to the readers of The Bahá'í Magazine is written by one well qualified to state the facts of the case. Soheil Afnan recently has had the advantage of American education at the University of Beirut, and of English education at Oxford. He has had the necessary preparation to write of the two great world civilizations, that of the Orient and that of the Occident, and of their interrelations.—Editor.*

TO the oriental reader Mr. Stanwood Cobb's article on "America's Asiaward Destiny,"\* is absorbingly interesting as suggestive of some of the most vital issues in the future moulding and modeling of Eastern thought and life. He has given much food for thought in the able argument that inasmuch as the trend of civilizing progress throughout history has been generally westward in direction, the day may come when the most vital and creative forces of modern civilization will center on the shores of the Pacific and from there will grow westward to stimulate and hasten the eagerly-awaited rebirth of the vast continent of Asia.

However, whether from across the Pacific from which China and Japan are being increasingly and fundamentally affected, or by way of the Mediterranean, the fact is that America's influence in the Orient has been steadily increasing and is gradually sinking deep. It might therefore be interesting to the readers of the "Star of the West" to describe briefly this growing development.

It is only since the war that America's influence in the Near and Middle East has been making itself generally felt among all the various

classes of people. Prior to that, it was mainly the Presbyterian Mission Schools and Colleges representing American culture that could be held responsible for sowing the seed. Nor could they well be compared in this effort with the numerous French and Italian institutions which were aided by their imperialistic government's moral or material support and sometimes by both, in their campaign for the conquest of cultural dominions for their respective countries. In fact, centering their entire purpose upon the religious issue, the influence of these American Foreign Mission schools and colleges in inspiring their students with American ideals is hardly ever intentional and always secondary.

Nor could Persia's choice of placing her entire finances together with a nation's sacred trust into the hands of Morgan Shuster, be considered as a result of American influence or in consequence of a detailed study of its culture. It was rather with the pious hope of freeing herself from the militant aggressiveness of England and Russia, that she entrusted her finances to the representative of a nation which she felt sure had no covetous eye on her homeland and yet powerful enough not to become an easy pawn in the hands of Persia's

\* Star of the West, November, 1928.

mighty adversaries. Mr. Shuster's conscientious honesty and unswerving faithfulness fully justified Persia's choice.

No matter what devastating effects, mostly as a result of famine and disease, the last War was responsible for in the East, it could be safely stated, I believe, that it ended with a deep and universal stimulus to the awakening of a continent that was long considered as hopelessly lethargic and everlastingly doomed. On the other hand the grim realities of secret agreements that first saw light at the various post-war conferences, almost staggered with disillusionment those leaders in the Orient whose minds had been saturated with Allied promises.

The result was a total reaction against Europe and an awakening faith in the helpfulness and disinterestedness of America. It is in the light of this reaction that we must view the remarkable example of Damascus as the mouthpiece of Syria, turning the results of a plebiscite into an almost unanimous vote for an American mandate over them. To these post-war developments must also be added the electrifying effect of Mr. Wilson's fourteen points upon certain smaller nations.

It is however, the economic and social influence of America after the war, which is the main object of this article. And there we find the story different. Inasmuch as politically America's influence was only as a reaction to Europe, economically it is something it has won on the open market.

It is the product of the American

automobile manufacturers that has led this campaign of economic conquest. It is these automobiles, that beating the European makes by their comparative inexpensiveness and easy handling have been one of the most fundamental, far-reaching and happy causes of the gradual awakening that is such a distinctive feature of the Orient to-day.

Passing through the primeval desert of Syria, breaking into the sandy heart of Central Arabia, crossing the marshes of Iráq, climbing the perilous passes of Persian uplands, way into the mountainous region of an unknown Afghanistan, and albeit at the disposal of even the traditional Eastern beggar, American motor cars, and not least of which is the Ford, are responsible for what might well be considered a great economic and social revolution in the East.

But this enterprise even though it is affecting most unfavorably the balance of trade in the various countries, has had the influence of touching the imagination of the industrially-minded man of the East. To him who is well aware of the practically endless resources of such a country as Persia in oil, iron ore, coal, precious metals, coupled with the agricultural potentialities which are common to all the other countries, there opens an immense field of possibilities if the Orient could only be given America's abundant capital and industrial technique. Therefore do we find the eager and much expressed desire of the more independent countries such as Turkey and Persia to float loans on the American market, and the cherished wish of mandated territories to invite American investments. In fact

such an organization as Zionism almost entirely subsists on American dollars.

The general similarity of climate and soil between some of these countries and the Western part of the United States, and their unadaptability to the intensive agricultural methods of Western Europe, gives again a preference to American methods and tools which happily is increasing. Will the Fordson do as much as the Ford has done?

Let us turn to the cultural and social aspects which are so much more difficult to measure and appraise. Here America must have a bitter fight with Europe if it aims at an ascendancy. It is handicapped by two major issues, distance and time. If the Foreign Mission schools and colleges date back to the middle of the last century some of the French Catholic institutions are two hundred and fifty years old. And while the students of these American institutions were only taught English enough to understand their text-books and write their examination papers, even from the lowest grades the pupil at the French schools is initiated into French literature and thought. The detailed history of France is year after year taught with infinite care to their students, while the writer of this article who was for eight consecutive years at an American Foreign Mission high-school and university, was never offered or obliged to take the briefest course in American history. The students at the French schools are obliged at the risk of punishment to talk French in and outside of

the classroom, while the student at these American institutions can talk any language he likes when he is not actually in his classroom.

It is much beyond the scope of this article to go into an analysis of European and American methods of education and their comparative value for the oriental mind. The above illustrations are only to show the respective aims and not the method. Turkey's invitation to America's foremost educationalist and philosopher John Dewey, to help in laying out a comprehensive and progressive system for primary and secondary education, is a result of the general notion that as the problem of education in the East has, for many years, to be extensive rather than intensive, it might be wise to follow America's progressive and up-to-date methods of primary education and its more general and less specialized system of secondary and University studies.

In point of distance America suffers by the fact that whereas the upper middle class and wealthy people find it fruitful and fashionable to spend some time in Europe, it is chiefly the immigrant class with dreams of dollars who are for the most part Oriental passengers on the Atlantic.

But America has this advantage that, whereas the message of Europe to the East is politically aggressive, physically exhausting, economically unsuitable and intellectually over-bearing, the message of America is politically peaceful, physically encouraging, economically valuable, and intellectually appreciative and helpful. Moreover being the message of a new and growing nation,



even though it be consequently over-sanguine, it will at least be more optimistic and encouraging than the cynical and sophisticated outlook of Europe.

When a nation is progressing at least materially in leaps and bounds, no wonder that it seems to us to be at times superficial, and if as a result of the highly critical valuation which the East has learned from Europe, much in the ordinary American mentality seems too simple to be sound, or smacks sometimes of the 'almighty dollar,' time may create a higher sense of its appreciation by the Orient.

But can America have a spiritual message for the East? With all the record of past religions that have dawned from the Eastern horizon to inspire the entire world, this idea sounds presumptive and paradoxical. In the *Bahá'í Faith* which Mr. Cobb mentioned in the above quoted article as a social religion aiming at a revitalizing of the spiritual element in man; as an effort to bring together and unite with the bond of a common conviction and mutual understanding and appreciation the East with the West; and as a vindication of the bold claim that true religion has always been the greatest force responsible for the dawn and the noon-tide glory of a new civiliza-

tion, America, I believe, has a great field for leadership.

Although this new movement has originated in the East and already counts there its largest number of adherents, the shade of Western irreligion and skepticism, is falling fast upon the life of the growing generations in the East, and can claim the popularity of a fad. Can America bring vision to these promising Oriental lives?

The political vision of Asiatic peoples is bright and exciting but lacks background and perspective, their economic vision is gigantic in dimension but blurred and problematical, their social vision is endlessly sad, and their moral and religious vision somewhat of a perfect blank. Only as they have learned to deprecate the medievalism of the Orient; only as they have learned to critically scan what was made to pass as religion the tiresome and empty rituals, the staunch and unyielding conservatism, the narrow and bitter divisions and their peoples' consequent backwardness—only as they have learned to follow just such things as have come from the West will it be America that will bring back to them such Faith as will give them the supreme and all-encompassing vision they need in their onward march to progress. For "where there is no vision the people perish."

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*"America is a noble nation, a standard bearer of peace throughout the world, shedding her light to all regions."—'Abdu'l-Bahá.*

## THE RACES OF MEN—MANY OR ONE?

LOUIS G. GREGORY

*In the following article the author, a well known Bahá'í teacher and lecturer, presents in a very convincing manner his own deductions on the oneness of mankind, as well as the statements of scientists and scholars on this all-important subject. It will be followed in the April number by a second article which will present the religious and spiritual aspects of race.—Editor.*

THE world today is making many discoveries in the realm of phenomena. The greatest of these concerns man himself, the laws which relate to his being and those which govern his relations with his fellow beings. Although many glooms and shadows still sway the minds of men, yet two great lights are shining with increasing splendor. One is science and the other religion. Through these luminous orbs men are coming to know each other better than they have ever known through past ages.

A century or more ago men with few exceptions accepted the dogma of eternal division and separation between various human stocks, which were regarded as distinct human species. This gave to any one of them the right by virtue of its material might to claim a station of inherent superiority conferred by Divine Power.

A few men of genius saw differently. One of these rare souls was Thomas Jefferson, author of the Declaration of Independence. It is altogether remarkable that writing at a time when special privilege was enthroned and human slavery was sanctioned by the laws of all lands, he should have declared it to be self-evident that all men were created free and equal. Was this statement an accident? Was it not his intention to imply that all *white* men were created equal?

No, that the great principle de-

clared by the American Commoner was not on his part fortuitous is indicated by a further statement as well as by his personal attitude toward Benjamin Banneker, the Negro astronomer, who was his contemporary and by him was appointed as one of the surveyors of the site of the city of Washington. Writing about this colored scientist to one of his foreign friends, President Jefferson said:\*

"We have now in the United States a Negro, the son of a black man born in Africa and a black woman born in the United States, who is a very respectable mathematician. I procured him to be employed under one of our chief directors in laying out the new federal city on the Potomac, and in the intervals of his leisure while on the work, he made an almanac for the same year which he has sent me in his own handwriting \* \* \* I have seen elegant solutions of geometrical problems by him. Add to this that he is a worthy and respectable member of society. He is a free man. I shall be delighted to see these instances of moral eminence so multiplied as to prove that the want of talents observed in them is merely the effect of their degraded condition and not proceeding from any difference of the structure of the parts upon which intellect depends."

\* "The Gift of Black Folk"—Dubois.

Were Thomas Jefferson living today he might be classed with the school of modern scientists known as the cultural anthropologists. A hundred years ahead of his time he saw and proclaimed a great truth.

The scientific world today records numberless thinkers of like convictions and among the great naturalists a decided and irresistible trend toward the law of one humanity and the equality of all races.

Of old the human family was humanly divided into five races, so-called, growing out of the existence of five habitable continents. Men in their fancies associated a different race with each continent. But scientific minds, even in the middle of the last century, did not agree upon this. Charles Darwin, perhaps the most famous of them all, records in his "Origin of the Species," the views of a dozen scientists whose classifications of humanity into races in no two cases agree and cover divisions of race varieties ranging from two to sixty-three! Darwin himself freely admits the illusory and imaginary nature of these divisions of mankind, and declares that the way supposedly different races overlap and shade off into each other completely baffles the scientific mind in constructing a definition of race.

Because the term races continues to be used as designating distinct stocks or divisions of the human family, we shall here employ it. But it must be understood that its use is popular and colloquial rather than scientific and accurate. Definition implies a limitation. Logically it must be both inclusive of the

thing defined and exclusive of all else. The difficulty arises, when we attempt to define race as a limited portion of the human family upon the basis of distinct physical characteristics, that the description invariably applies with equal accuracy to no inconsiderable number of other people not sought to be included in the said category. The divisions of mankind upon the basis of physical features are due to fancy rather than reality. Attempts to describe with any degree of accuracy those designated by such terms as Aryan, Mongolian, Indian, African, Malay, Nordic, Hebrew, Negro, invariably result in cross divisions, because all these groups overlap, and even when we select the most divergent types, as human beings they show vastly more points in common than signs of difference. The term race as applied to all mankind has a scientific and logical basis, but not so in its limited sense.

The historical records of mankind cover a very small portion of the vast period during which this earth has been populated. Yet even during that brief period the peoples of each continent have emigrated to other continents associating with others and invariably mixing their blood. It is now universally known that the products of such admixtures are equally virile and fertile. This is a further indication that all races possess the same potentialities. Asiatics and Australians, Europeans and Africans, North and South Americans, to the ethnologist all present signs of admixture, a process through which all have been broadened and made more rugged and strong. All the so-called



racess of mankind are mixed races, the mixing being a process which continues more rapidly today than in past cycles and ages.

It is also seen that among the various ethnic groups denominated races, each at some time during the brief period of recorded history, has been in the ascendancy. Each has in turn led the civilization of the world and each has at the time of its greatest success assumed that its superiority was fixed.

"Is not this great Babylon which I have built and must it not endure forever?"

The attitude of mind expressed by the words of an ancient king who came to grief through pride is as old as human error and as modern as the latest fashion show. Those who see the common humanity of all groups relieve themselves of a great burden imposed by thoughts of preference. For while it is true that some peoples at various times have advanced further than others, to the eye of reality this implies no inherent incapacity, but only lack of development.

In appearance the child is inferior to the adult, but the future may unfold another story. Wisdom looks with reverence upon the child who has that within his being the unfolding of which may make him the ruler of his kind.

The history of mankind unfolds an endless panorama of change. The most favored of races and nations have often lost their high estate. The most ill-favored of one cycle have sometimes in another period become the salt of the earth. To those who see humanity as one, apparent inequalities have no essential permanence.

However much opinions and emotions and customs may dominate human thoughts, the scientific world of today which reaches conclusions upon the basis of facts, is entirely agreed that there is no proof to establish the superiority of one racial group over another.

The backwardness of races and nations is due to poverty, ignorance, oppression, unfavorable environment, and similar conditions, all of which are subject to removal and change, releasing the forces of true manhood for ascent to the highest plane.

It is perhaps of greatest interest here to let those who speak with authority express their own convictions upon the basis of provable facts.

Sir Arthur Keith, the great English anthropologist says:

"The expression high and low does not apply to races."

Dr. Gordon Munroe, lecturer in Tokyo University, Japan:

"Modern anthropologists despair of finding distinctive races and are now generally agreed that difference of race is too illusive for scientific observation. Racial difference is mythical, though each individual—as a distinct expression of cosmic thought—differs in some degree from all his fellows, even to the skin of his finger tips.

"Nothing betrays the darkness of ignorance more than the arrogant assumption that pigmentation of skin brands its owner with obscurity of moral perception or darkened intellect, or in any way implies the co-existence of inferior physical traits \* \* \* Like all exhibitions of prejudice, that of classification by skin color is illogical and inconsistent.

"It is sounding a discrepant note against the harmony of the spheres to call human color inferior or unclean. Not by darkness of skin but by darkness of soul shall humanity be judged in future ages."

Dr. George A. Dorsey in his book, "Why We Behave Like Human Beings"—

"All human beings have skin pigment; it is the amount that counts. But high and low skin color is as sound biology as grading planets by color would be sound astronomy: Venus highest because whitest!

"There is no known fact of human anatomy or physiology which implies that capacity for culture or civilization or intelligence or capacity for culture inheres in this race or that type.

"We have no classification of men based upon statue, skin color, hair form, head form, proportions of limbs, etc., so correlated that they fit one race and one only.

"Nature is not so prejudiced as we are. She says there is a human race, that all human beings are of the *genus homo species sapiens*. She draws no color line in the human or other species."

Prof. G. H. Esterbrook of Colgate University, considering the question of racial inferiority in a recent number of the American Anthropologist, states that there is no scientific basis for any such deduction.

"Again and again" he writes, "we have seen the case of a race or nation being despised, outcast, or barbarian in one generation and demonstrating that it is capable of high culture the next."

Prof. E. B. Reuter, University

of Iowa: "The doctrine of racial inequality is pretty well discredited in the world of scholarship, but in the popular thought of America it is firmly fixed."

Dr. W. E. Burghardt Dubois, Editor of The Crisis: "The increasingly certain dictum of science is that there are no 'races' in any exact scientific sense; that no measurements of human beings, of bodily development, of head form, of color and hair, of physiological reactions, have succeeded in dividing mankind into different recognizable groups: that so-called 'pure' races seldom if ever exist and that all present mankind, the world over, are 'mixed' so far as the so-called racial characteristics are concerned."

Prof. Edwin Grant Conklin, Chair Biology, Princeton University; "With increasing means of communication as a result of migration and commercial relations, there is no longer complete geographical isolation for any people and the various races of mankind are being brought into closer and closer contact.

"Man is now engaged in undoing the work of hundreds of centuries; if in the beginning, 'God made of one blood all nations of men,' it is evident that man is now making of all nations one blood."

Prof. Franz Boaz of Columbia University, in his recent book, "Anthropology and Modern life:" "What we nowadays call a race of man consists of groups of individuals in which descent from common ancestors cannot be proved.

"If we were to select the most intelligent, imaginative, energetic and emotionally stable third of

mankind, all races would be represented. The mere fact that a person is a healthy European or a blond European would not be a proof that he would belong to this elite. Nobody has ever given proof that the mixed descendants of such a select group would be inferior."

These are but a few quotations from scientific sources to illustrate the modern trend. Even a superficial inquiry into the question of human unity and the potential equality of all groups discloses a wealth of thought based upon factual values.

To conclude that people because uneducated cannot be educated, is a rash presumption indeed. When Julius Caesar conquered Britain he found the most revolting forms of savagery, including the practice of cannibalism; yet these people in part form the background of one of the most enlightened nations of to-day.

It is quite easy to imagine a Roman statesman of two thousand years ago saying, "Rome is the Eternal City! All other peoples from their inherent incapacity for rule must forever be her servitors and slaves!"

But what can intelligence tests prove of inherent capacity unless those subjected to them have had equal advantages in the way of environment and preparation? Where dollars are spent upon the education of one race and pennies upon that of another, obviously all such tests are misleading.

In a recent number of the American Anthropologist, Dr. G. H. Esterbrook remarks the extreme difficulty of measuring the intelligence of groups other than our-

selves due to differences of culture, customs and language. This he illustrates by certain tests applied in the Philippine Islands in which it appeared that "the Filipinos were three years behind Americans in verbal tests (obviously due to the Spanish speaking natives being under the disadvantage of grappling with English) practically equal to the Americans in nonverbal tests and actually ahead of them in certain forms of mathematical ability."

Apropos of the intelligence tests a question which may not be impertinent is, what value has intelligence in the absence of moral stamina? In the application of the intelligence tests what test is applied to determine this necessary concomitant of success?

The belief current in some circles that a long period of time, perhaps a thousand years must elapse before people deprived of civilization can truly respond to its urge is unfounded in fact. Orientals whose background is different in numberless ways from that of the West appear in numbers at many of our great universities and with equal readiness with American youth acquire the arts and sciences. Youth taken from the African jungles with an age-long heritage of savagery have not only held their own in schools with students of light hue, but have oftentimes won high honors. The writer has met many native Africans whose virtues, attainments and polish do credit to the human race. It is clearly our duty to encourage people of all races to the end of making their contributions to the symposium of world culture.



## MYSTIC SYMBOLS IN JUDAISM

LOULIE MATHEWS

*In the following article—the second in the series on Mysticism—the medieval belief concerning angels and demons is described, and some of the medieval miracles.—Editor.*

THE Rabbinical writings fall naturally into three parts: That of the Palestine Talmud and the records of the first and second centuries, the Babylonian Talmud and Mishnah of the third to the sixth century, and the books Yet-sirah and Zohar that dominated Jewish thought from the sixth century to the end of the Middle Ages.

The Hebrews of the first century, bathed in the light brought by Christ (as was the whole world), opened anew the first chapter of Ezekiel and found a path to God through the Merkabah (chariot), a way of ascension to the throne of God. Mysticism began to draw them above and beyond the law, like a crystal attracting sunlight. They discovered that pride barred the way to God, and there began a passionate struggle to free their minds from this vice. Humility, brought by Jesus, became for them, as for the Christians, the prime requisite of a saintly life. Virtues followed in their order, and the indwelling of the Shechinah (Holy Spirit) accompanied them.

The names of four mystics who attained to the vision of the throne of God have been preserved. They were: Akika and Elisua Abuyah of the first century, and Ben Azzi and Zoma of the early part of the second century. These men, by their sanctity, became known as chariot-riders. A few lines from existing records will suffice to show the sin-

cerity and beauty of their visions, counterparts, indeed, of the revelations of the early Christian mystics.

One day Ben Azzi was meditating beneath a tree when slowly in the air a ring of fire formed and descended, encircling him so that he was completely hidden. (Later we have the same fire symbol in Wagner's Ring.) His master, who was some distance off, perceived the holy fire and later questioned his pupil. "Wert thou unraveling the secrets of the Merkabah?" Ben Azzi lowered his head to his breast, without replying; his master retired greatly rejoiced at this sign of his humility.

Hillil the Elder, living in the first century, drew about him eighty pupils of mysticism. The least of these and the youngest was Jonathan, of whom it is related that he received daily commands from the angels. He could be seen hurrying along the streets, visiting strange quarters of the town, bearing angelic messages which he delivered with scrupulous care. (A quaint simile for following guidance). He understood the language of the household demons, (their words had a peculiar elliptical form) and he was frequently called upon to interpret the sayings of the palm trees. Their waving sometimes denoted the approach of strange caravans. As he meditated, birds flying above his head were burned. Fire, symbol of his resplendent

soul, consumed all external things. If Johathon was the least in purity, what must have been the attainments of the greatest of these disciples?

Jonathon when bowed with years had a pupil, Joshua. Now Joshua had imbibed from his master an intense longing for God. One summer day, while walking with his friends, he paused and, looking towards the cloudless sky, exclaimed, "The moment has come to speak of the Merkabah." Instantly, the sky changed, thick clouds appeared, and riding upon them were companies of angels, hurrying hither to listen to Joshua's discourse. When the aged Jonathon heard of the vision he gave thanks, saying "Blessed are the eyes that behold such things for only a pure heart filled with God can bring them to pass."

Mystic visions were invariably accompanied by angels. The hierarchy of heaven not only contained the Old Testament members but others that give reign to greater flights of poetic imagination. Glittering, colorful angels there are in the heavens that live but from dawn to dusk. A verse from Lamentations thus describes them: "They are new every morning and great is their faithfulness." As the light of day failed and darkness descended they slowly dissolved, ladening the air with perfume. From every word which issues from the mouth of the Creator an angel comes forth. Juhdah Ha-Levi says: "Some of the angels are created out of fire, others from air. Some there be that exist from everlasting to everlasting. The glory of God is a subtle thin essence that forms itself as the divine will directs." The

angels who come to earth are known as ministering angels, bearing messages from Heaven to man, and have special care over us. They have been described by Isaiah, Ezekiel, Daniel, and by all the Prophets. The ladder from Heaven to earth is still composed of them. They have a captain, Sandalphon, a Greek word meaning co-brother. He stands upon earth, his head as high as the "living creatures, a height of five hundred years journey of lightning speed." The "Living creatures" here referred to are intelligences standing around the throne. Maimonides says "through their means the spheres are moved."

The Biblical phrase "By the Word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth," was interpreted by the Hebrews as a reference to the angelic worlds, whereas, in Christian theology, this passage was supposed to refer to the paraphernalia of the heavens.

A high mystic figure among the angels was Metatron, God's assistant, who stands forever by the throne and knows the divine intention towards every sphere. He can appear in any form and in the Mishnadie account of the death of Moses, the Prophet implored the different parts of creation,—the sea, the dry land, the mountains and the hills to intercede for him, that he might yet live, but they refused. Finally, he betook himself to Metatron, praying "Seek mercy for me before the Throne that I may not die." But Metatron replied, "O Moses, my master, why troublest thyself thus? For I have heard from behind the veil that thy prayer

for life will not be heard." Metatron thus confessed that his intercession would be vain, yet, and here is a great point, "immediately after, the anger of the Holy Spirit cooled." Metatron did not succeed in changing the divine decree, but he turned away the anger of God. Metatron symbolized the quality of wisdom which penetrates all worlds.

For the existence of devils Christianity accepted no responsibility. Falling from heaven through their own bad judgment and pride, they began meddling with our salvation. Satan wandering melancholy, tempting man into flowering paths of sin, did not forever frighten us. He fell again, this time from the moral world into literature, where garbed in crimson, discreet emblems, half hiding, half revealing his identity, we find him today. It was far otherwise with the demons emanating from the ancient Mithra belief and adopted by the Hebrews. Man alone was responsible for their coming into being. Evil thinking evoked them and wickedness sustained them. They belonged to the man that had fathered them, and went wheresoever he went. If he continued in evil, they multiplied and he was attended by a veritable army. The death of such an one was a wild scene of battle, for if a man repented, the demons became non-existent; while if they could hold him in wickedness to the end, they lived on and belonged to his descendants. It was a bold stroke by which evil was made a creature of man's conscience. Bahá'u'lláh and 'Abdu'l-Bahá have explained in a scientific and rational way the whole subject of evil.

The hidden name of God was

another pivotal point in mysticism. It was guarded with such secrecy that it has been completely lost. Judah, of the third century, tells us that it was composed of forty-two letters. Scholars assume that it was not a word, but a phrase. They have four lonely consonants: Y, H, V, A, but all attempts to replace the vowels and reconstruct the words have failed. In the last days before the destruction of the Temple of Jerusalem, the priests had degenerated, and no one was found pure enough to be entrusted with the Greatest Name, so one of twelve letters was substituted. When chanting, the voice was dropped so low as to make the word inaudible. The name of twelve letters has likewise been forgotten and the word *Adonai* has been substituted.

In the Middle Ages, the greatest honor that could fall to the lot of man was to know the hidden name of God. A man must have reached the age of forty-two, have a shining character, have been thoroughly tested, for the vibration of the word was believed to be sufficiently powerful to destroy the world. If knowledge were vouchsafed to any being save a saint, the planet might become extinct.

In proof of the power of letters, Judah, a saint of the third century, being called upon to sacrifice while in a remote place, without cattle, evoked a three year old calf by means of the first five letters of the hidden name. The walls of Jericho falling at the vibration of the trumpet is another illustration known to us all. The Yetsirah gives a description of their power, in the following passage. "He, God, drew



them, hewed them, combined them. He weighed them, interchanged them and through them produced the whole creation." From as far back as the beginning of history comes the importance of letters and of the name of God.

Bahá'u'lláh has fully attested the power of the Greatest Name and tells us that all the Messengers of God bring a new vibration, a word or phrase, to weld more closely the heart of man with God. From an esoteric standpoint, sound lies between spirit and matter,—it is form. "The Word was God," said St. John. The word becomes a vehicle, a ladder of petition between heaven

and earth. In our day, the Bahá'í era takes hold of this subtle truth, telling us that sound is everlasting, vibration, eternal.

Below the mystic symbols of the Hebrews lies a substrata of Zoroaster's teaching, blended with the initiations of Egypt and Chaldea. Traces of Greek and Persian culture, bits of metaphysics popular in the middle ages, interlaced with a golden thread of reality. Saints, the very counterpart of those we love among the early Christians touch us by their deep sincerity, and we know the source of their light was the Light of the World, Christ.

## THE SCIENCE OF THE LOVE OF GOD

DORIS MCKAY

THE bleakest and blackest period of very early morning had found me arising in desperation to seek peace of mind in a wellworn book beside my bed. In the evening someone in our group around the fire had drawn too graphic a word picture of the world as it is today—this world proud of its new knowledge, combining with the promise of maturity the thoughts and actions of a child! All night I had tormented myself with the problem: What is to happen to this world? When, as I say, I remembered the Book by my bedside.

Sometimes with our Bahá'í writings a curious thing happens. A single phrase, the *right* one stands out and with the distinctness of a well loved and familiar voice it comforts, challenges, or caresses us.

Had these letters been limned in letters of white light, and had they stood the two or three feet high of our modern sign printing, they could not have been more noticeable; I read these words of 'Abdu'l-Bahá:

"There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. . . The resuscitation or rebirth of the spirit of man is through the *science of the love of God.*"

"The science of the love of God," what strange science was this? And why called science? This term had been associated with the trial and error method of conscientious gentlemen in spectacles. And how incompatible this statement with the world's concept of the love of God

as involving perhaps a permanent residence on a pillar, and like the saint of Tennyson's poem "battering the gates of heaven with storms of prayer," while the world surged dimly below. It became my task to attempt an explanation of what had seemed at the first glance two widely divergent terms.

JESUS WALKING through the land of Galilee twenty centuries ago won by His sweetness a few followers to what must have seemed a suicidal doctrine, at least so it would seem today. To the call of, "If any man will come after me, let him deny himself, and take up his cross daily and follow Me," some fishermen forsook their trafficking in fish and followed Him through love. Jesus said, "Whosoever shall lose his life for my sake the same shall save it;" and "saved" as they were in that strange harbor of the Love of God, that part of them which had haggled in petty trade or worried over an obscure hut or so beside the sea, was shed and lay like dead fish strewn along the shining sands.

New men ran by the side of the Teacher—men humble, yet authoritative, eager, startled men, whose ears had caught a strain of divine melody, whose eyes had widened on glory. And at last they were alive, for did not Jesus say of them and of the generations who were to be caught in the adorable nets of the fishers of men, "I came that they might have life, and have it more abundantly"?

A man named Levi, a publican, as he sat at the place of the receipt of customs arose and followed Jesus away from a hateful life of extortion and from those who feared and

hated him as the agent of a tyrannical government. Where, where, did the Christ lead Levi, known as Matthew? *Matthew the publican, was among those of whom He said, "It is given unto you to know the mysteries of Heaven."*

These men from the humble walks of life in a fleeting moment no longer than a caught breath learned the Science of the Love of God. Learned, and later were to teach that profound esoteric Word as simple as a solar system, as unfathomable as an atom which has revealed the meaning of existence. For were these men after the ascension of Jesus to be content to return to the old life of the villages? Rather were they to scatter, carrying the words of Moses which had rung so alarmingly from the lips of Jesus, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." Thus was founded the new race of the spiritually second born whose descendants were to number one half the population of the earth.

GOD HAS EVER selected His lovers in the impartial manner in which He has painted weeds like the dandelion the color of gold. In the eyes of the great Lover no class has been privileged; He has chosen the weak to confound the strong. The cosmopolitanism of Christ has endless examples in the annals of His followers.

A stable boy of eighteen, "a great awkward fellow who broke everything," seeing a tree in winter stripped of its foliage was filled with the thought of the coming of spring. He thought of the leaves

and blossoms and the fruit which were to adorn the naked tree and the Love of God flooded through the open gates of his consciousness. He became the renowned Brother Lawrence who was to practice "the Presence of God" in his Carmelite monastery in connection with a life of efficiency and service. A society woman, Catherine of Siena, and that other Catherine, of Genoa, who received the "wound of the unmeasured love of God;" the retired merchant, Rulman Merswin, the pleasure loving young soldier who was to be the gentle Francis of Assisi,—attained to this divine science reaching back through the darkened, echoing centuries to the station of Stephen. Their share of this knowledge is shown by their words, more especially by their deeds. These pioneers of God have shown us that a spiritual destiny having for its goal supreme serviceableness to humanity, ("The soul enamoured of My Truth never ceases to serve the whole world in general") unfolds with the quickening of this transcendent emotion.

Copernicus and Galileo, condemned by the Inquisition, and Giordano Bruno who for science was burned to death and his ashes scattered to the winds, expanded the horizons of the mind with a devotion parallel to that of those who gave up their lives that the boundaries of the human soul might be widened. These pioneers explored one country, their efforts merge into one, their very methods are comparable. Their discoveries have lead modern students to the belief that natural science is the outward expression of divine Reality. Michel Pupin's statement in

The New Reformation, "God's spiritual realities are invisible, but they are illustrated and made intelligible by the physical realities. . .," is comparable to that of 'Abdu'l-Bahá in which He says, "The world spiritual is like unto the world phenomenal. They are the exact counterpart of each other."

A belief in Divine Oneness is dawning—the precept that the evolution of mineral, plant, and animal life in obedience to physical law, and the slow unfolding of man's spiritual potentialities are but the response of varying grades of manifestation to God's will to be known. Today as scientists penetrate deeper and deeper into the secrets of physical law, they build a bridge spanning each new impassable barrier by the assumption of that which is outside the realm of the senses, the hypothesis it is called. The most daring of explorers, Milikan, Pupin, even Einstein, have stood with their feet on the shores of the Ocean of Science, bearing witness to the great hidden centre of our material and spiritual universe, Primal Cause operating through Primal Law—which we call simply God.

IN ONE of 'Abdu'l-Bahá's American addresses He said: "The world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress; and that power of accomplishment whereof each individual human reality is the depository of God, that outworking universal spirit, . . . will reveal itself in infinite degrees of perfection."

In order to understand the reasons for such an evolutionary ad-



vance as 'Abdu'l-Bahá has prophesied for the age in which it is our good fortune to be living, we must turn to science which is the key to the solution of many a divine mystery. We review a succession of creational Days beginning with the first contact of cosmic energy with ordered electronic motion. The unit of matter thus born was our first ancestor. "And God said, 'Let the earth bring forth grass' . . ." What happened? With the mating of matter with the spirit of growth there came into being the first organic living cell, the introduction of the vegetable world.

Thus evolution progressed. One must bear in mind that the Divine Principle has existed from the beginning awaiting with infinite patience the emergence of its higher forms of expression. God is! The long, long trail of manifestation, ("the world of Becoming") leads from those obscure beginnings which are the field of the geologist to the unknown paradises of the spirit of which mankind in general has, as yet, no inkling.

'Abdu'l-Bahá said, speaking for this time, "The nucleus of a new race is forming." The cycle of spring which has introduced discoveries in physical science that have unlocked the fetters of mankind, has also brought us the return of the Divine Scientist as a sign of the unanimity of God's expression. His appearance is "the beginning of the existence of the new creation." The beloved Teacher has come to unlock men's hearts. Through man's invention isolation in the material world is no more; through God's *intervention* the barriers of caste, creed and color shall

be swept away and with them the difficulties that beset the world. "When the love of God is established everything else will be realized. This is the true foundation of all economics."

THERE IS a prophecy in the Old Testament which reads: "The Glory of God shall cover the earth as the waters cover the sea." This describes a day when science, physical and divine shall be so harmonized by understanding that everything will come to be regarded as a token of Divine Love. The poet sees in the perfection of a piece of quartz, a leaf of grass, or a ladybug with her terra cotta colored wings, traces of the glory of God. Whenever man is privileged to behold perfection in the kingdom of man, he becomes enraptured by the Glory of God in its highest Manifestation, not more flawless perhaps, than some intricate masterpiece in the mineral, vegetable, or animal kingdom, but higher in degree. One came in Persia Who bore the name of Bahá'u'llah, the Glory of God. Called by His followers the Blessed Perfection, He has shown forth the attributes of God by word and deed even as the lower kingdoms have testified to their Creator by perfume, song, or texture.

In the writings of Bahá'u'lláh one finds the thoughts of God cast in the mold of speech. A thread of silver flashes through His explanations, binding together "the Science of earth and heaven and the science of that which was and is," this recurrent theme is the teaching of the mystery of heart surrender.

God's Manifestations are in the world of Becoming. We are in the world of Becoming.

Perhaps it was into this doctrine that a Divine Teacher two thousand years ago initiated His followers.

We are told by Bahá'u'lláh that the bounties of God are continually pouring. Light upon light flashes from the Supreme Horizon; but just as the rays of the sun falling upon a piece of shale induces no reflection, so is the spiritual effulgence made ineffectual in its contact with an unresponsive heart.

Our problem as a world is: to learn how to love God—that His life-conferring rays may penetrate the institutions of mankind. How else than by the power and eloquence of His Messenger and those whom He has imbued with the

Spirit of the New Day can this rebirth of the world be brought about? Through His Messengers has God ever revealed Himself that He might be known—and adored.

The Ancient Entity to Whose majestic tread the ages have reverberated has spoken!

*“The Tongue of Wisdom says: Whosoever possesses Me not has nothing. Pass by whatever exists in the world, and find Me. I am the Sun of Perception and the Ocean of Science; I revive the withered ones and quicken the dead. I am the light which illumines the path of insight . . . I bear healing in My wings, and teach the knowledge of soaring to the Heaven of Truth.”*

## 'ABDU'L-BAHÁ IN AMERICA

DR. ZIA BAGDADI

*From the account of 'Abdu'l-Bahá's daily activities and words while in America, furnished us by Dr. Bagdadi, we have taken but a few quotations, for the most part those never before published. The Addresses of 'Abdu'l-Bahá in America were published in early volumes of this magazine, and later collected and published in book form in two volumes under the title, "The Promulgation of Universal Peace."—Editor.*

QUESTION: “You have made it clear to us that the soul is immortal, but what will become of the soul of the wicked and the unbeliever in the next world?”

'Abdu'l-Bahá: “All realities and souls or spirits are immortal. Even the soul of the unbeliever and the spiritually defective are immortal. But when these are compared with holy souls and sanctified spirits, they are not worth mentioning. It is just like this wood, which has an existence, but in comparison to the existence of man, it is as if non-existent.”

QUESTION: “Is it right to take revenge in the case of a criminal, and, how can crimes be controlled?”

'Abdu'l-Bahá: “People have no right to take revenge. But the government must protect the lives, property and honor of the people. The more material education is increased, the greater will be the temptations for committing crimes. But spiritual education is an inspiration for benevolent deeds and human perfections. We are hopeful that crimes may pass away, and day by day the spiritual perfections increase.”

QUESTION: "What relation has nature to God? Is God in all things, or is He an independent power and nature is His creation?"

'Abdu'l-Bahá: "Some of the philosophers believe that God is an Infinite Reality. That a spark from that Infinite Reality exists in every human being. That God is the possessor of the greatest power. That all contingent beings—all created things—manifest or express Him according to their capacities. Thus the Supreme Being, the Creator, is transfigured into infinite forms. This is the theory of Plato. But we explain that the Supreme Being, who is knowable to the mind, comprehended and understood by us, is He who dominates and animates all things. That all things are like the elements, and, He is like the spirit, which animates and dominates them. Even like the human body which is composed of elements, is animated and dominated by the soul. Also, compared with the human body, all matter as a whole, is animated and dominated by a Power—the Supreme Being. But the Real Supreme Being is not He who is knowable, who can be comprehended by the limited, finite human mind; nay, rather, He is Himself, the One who exists, animates and dominates by Himself, and by Whom all things are created. All things are the product of His work and He rules all things.

We call Him the Supreme Being because we need a term to express ourselves, not that He can be comprehended by us. Our aim is to explain about how things find their existence. All things find their existence in two ways. One, by manifestation, the other, by emanation.

For example this flower has appeared on this tree. This is called realization by manifestation. The other, is like these rays which emanate from the sun. This is called realization by emanation. In like manner, ALL CREATED THINGS HAVE EMANATED FROM THAT REAL SUPREME BEING—GOD—AND THEREFORE, NATURE AND ALL CREATION ARE FROM HIM AND NOT HE FROM THEM."

QUESTION: "Did God create evil in the world?"

'Abdu'l-Bahá: "In the world of existence there is no evil. Evil is nothingness and whatever is in existence is good. Ignorance is evil, and that is the absence of knowledge. Evil has no material or outward existence. Thus, evil is the absence of good; poverty is the absence of wealth; injustice is the absence of justice; imperfection is the absence of perfection. These opposites are referred to absence or nothingness, not to existence."

'ABDU'L-BAHA made a unique differentiation between the different types of the rich and the poor when He said:

"The patient poor are better than the thankful rich. But the thankful poor are better than the patient poor. And the best of all is the rich-giver who is free from temptations or tests, who becomes the cause of the happiness of mankind. Though through thanksgiving blessings are increased, yet the most perfect thanksgiving is through giving, and the station of giving is the highest of all stations. Just as it is said in the Qur'án, 'Ye shall never receive blessings until ye give of that which ye love.'





A king at the time of his death wished he was of the poor class. 'I wish I was poor!' he exclaimed. 'In the first place, I would not have ruled with injustice, and, in the second place, at the last moment, I would not be in such a state of remorse and regret!' A poor man who heard him say this exclaimed, 'Thank God that at the time of death, the kings wish to be poor, but we, the poor, at the time of death never desire to say we wish we were kings!'

GREEN ACRE: 'Abdu'l-Bahá visited Miss Sarah Farmer, the founder of this Bahá'í Center. He called on her not because she was an idealist and a sincere lover of mankind, but because she was an invalid. For one of 'Abdu'l-Bahá's ethical laws was to visit the sick and cheer the invalid. He would even call on his bitter enemies whenever they were ill and help them in the time of need.

'Abdu'l-Bahá said: "Green Acre must be made the center for the investigation of reality, not that everybody should come and use it as a place of propaganda for his own ideas and benefits. The Shining Reality which is the Spirit of the world today is One and not many."

On August 25, 1912, Bahá'is from Boston and Green Acre came to see Him, and in the afternoon, He addressed the New Thought Society in Boston. On the following day, when a group of old faithful believers came to see Him, he said, "This meeting is an evidence of faithfulness, that we have not forgotten each other. In the world of existence, there is no greater quality than faithfulness. Love can-

not be disturbed by the passing of time. Consider how faithful were those souls in Persia, who while under the sword, remembered Bahá'u'lláh, and neither calamities, nor sufferings could prevent them from remaining loyal, and on the altar of sacrifice, they cried from their hearts and souls, 'Ya Baha-el-Abha!' (O Thou Glory of God!) This is the quality of faithfulness!"

MONTREAL: While riding through the City with Mr. Sutherland Maxwell, 'Abdu'l-Bahá said, glancing at a school:

"Because of the fact that in these schools only material things and natural philosophy are being taught, therefore, no genius-students of great mental power can be found. Whenever divine and natural philosophy are studied together, then there will be wonderful souls and greater progress can be achieved. This was the cause of progress in (ancient) Greek schools. They used to teach both divine and natural or material philosophy."

Passing by a Unitarian Church, he remarked, "Tomorrow we will raise the divine call in this place." On approaching the Church of Notre Dame, he stopped to see it for a few minutes. "Behold what the eleven Disciples have done: What a self-sacrifice did they display! This I say unto you, that you should walk in their footsteps. When man becomes severed (from worldly things) he will transform a world. The disciples of Christ held a meeting up on the mountain and made agreements with each other—to endure any sort of calamity; to regard every ordeal as a blessing and every difficulty as an ease; the

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married man was to free his wife; the bachelor to remain single, sacrificing comfort and life. That was the way it happened. As they descended from the mountain, every one of them hastened in a certain direction, never to return! This is how they left behind them such achievements as a souvenir. After His Holiness Christ, the disciples indeed, became earnestly selfless, not selfless in words."

To 'ABDU'L-BAHA, thrift and economy had but one place, where He surely practiced them—that one place was no other than Himself. For example. On leaving the Windsor Hotel, in Montreal, He wanted to board a street car. "A taxi-cab will be more comfortable for you," some one suggested. 'Abdu'l-Bahá replied, "That is nothing. In this way one dollar difference is saved." But when He reached the Maxwell home, lo and behold! the first thing He did was to see the butler, the nurse, and the maid, and give to each one a five-dollar gold piece!

ON SEPTEMBER 3, 1912, one of the first callers was the President of the Montreal University. To him 'Abdu'l-Bahá explained the Bahá'í Principles and in conclusion He added, "These are the aims of the people of Bahá'u'lláh. Do you not wish to do the same work? You also should strive that the real oneness of the world of humanity may be realized; that mankind may be free from prejudices and relieved from wars and conflicts. It is for this that we are striving. His Holiness Bahá'u'lláh has opened a wide door for all. For example, at a time when people of different religions,

countries, races, and nationalities, believing each other to be infidels, cursed and outcast, He addressed the inhabitants of the world, saying, 'O people! of the world! Ye all are the leaves of one tree and the fruits of one branch'."

SPEAKING OF children, 'Abdu'l-Bahá said: "Children are the adornment of the house. A house without a child is like a house without light." Turning His face to Mr. Maxwell and to all the gathered friends, He continued: "You must adhere to whatever is the cause of happiness of the world of humanity. Show affection to the orphans. Feed the hungry. Clothe the needy. Give a helping hand to the unfortunate. Then you will be favored at the Divine Court."

ON SEPTEMBER 7, 1912, addressing the public in the parlor of the hotel in Montreal, 'Abdu'l-Bahá said: "Just as in the physical world there are four seasons, in the world of religion there is also a divine spring season and spiritual springtime. When the divine outpourings cease, the trees of existence lose their freshness, and lack of life prevails on the farms, then it is like winter. The souls become depressed and low; the country of the hearts becomes choked with weeds and thorns; not a rose and not a flower; no beauty, no charm, and no pleasure. Therefore, the divine springtime starts again. This is the divine law and the requirement of the creative world; this is the cause of the continuous appearance of the Holy Manifestations and the renewal of religious laws and ordinances."

## A BOOK WORTH READING

CORALIE FRANKLIN COOK

*"Sons of Africa," by Georgina A. Gollock, Friendship Press, 150 Fifth Avenue., New York.—Cloth, \$1.50. A brief review of a unique collection of biographies of outstanding Negro Africans. "Sons of Africa" is the product of a keen, informed and generous mind, and has been pronounced "a work both lively and noble."*

IN 1926 there was called in Belgium a Conference "to consider Christian Missions in Africa." It was composed of government administrators, educators and missionaries, together with native Africans and a delegation of colored Americans. It would seem that this Conference was the seed from which flowered "Sons of Africa," whose author an English woman, at one time on the editorial staff of the International Review of Missions, brings to her work a keen mind and understanding spirit. Evidently Miss Gollock found in that Conference reasons for concluding that the vast material resources of Africa, so tempting to foreign enterprise, would be rendered more readily obtainable by studying to improve human conditions; more, if the white man has learned that a high birth-rate and low infant mortality are conducive to better trade conditions, why is it not possible for him to discover that in the African himself may be found the very best asset to better trade conditions and pacific colonial government?

This may seem a sordid way to approach the African situation, but when it is known that education and progress in civilization bring into manifestation qualities hitherto undreamed of, that advantages offered to the natives will accrue in benefit to them as well as to those who ex-

ploit them, it may not seem wholly unfair. With unerring judgment Miss Gollock fully establishes the wisdom of her conclusions as she presents to the reader the "Sons of Africa" whose splendid achievements stand out with strange radiance against their dark background.

A wide range has been covered and with evident care as to authenticity. The average reader may find himself recasting many preconceived ideas respecting darker peoples as characters are limned upon page after page of this informing book. We find the author herself offering this reassurance, "Common sense and science must govern research; unsupported generalizations about racial characteristics are futile and dangerous indulgences." Such simple candor and plentiful footnotes are gratifying to the reader who wants only the truth.

Back to the days of the Fifteenth Century, then on up to the present time the "Sons" and daughters of Africa come before us, amazing in their similarity to other great world figures among other peoples in other climes. Nor are we confined to any single tribe or class. Now we follow some king whose dynasty goes back into the dim past, now some petty chief or a simple earnest teacher in a mission school, but all are these African people, back of, and around whom, are the lure and romance of the desert, the



mystery of the jungle, the lure of the Tom-Tom!

The book opens with the story of Askia. Eight centuries serve to make a background for this colossal figure whose ancestors peopled the region round about "Timbuktu the Mysterious," centuries old in trade, where Moors, Spaniards, Turks, had come and gone, worshipping in Mosques, revelling in libraries, tolerating squalor and mud-built huts,—it was a fitting place to cradle a dark-browed infant who later would become the founder of a dynasty and the builder of an empire. His real name given by his pious Moslem mother was Mohammed Abu Bekr Et-Tourti. It is characteristic of his boldness that having usurped a kingship he accepted the title "Askia" (Usurper) given by his enemies, and made it a synonym for power and honor.

Like other pious Moslem rulers Askia kept a standing army, but encouraged industrial pursuits. He gathered about him "men of sanctity and learning," and made a pilgrimage to Mecca. Compare the wisdom of his administration with present-day happenings!

He was careful in meting out justice to conquered tribes, set the rate of taxes and controlled trade on the Niger. Weights and measures were standardized and even a banking system was established by him. "In any century," writes Miss Gollock, "the qualities and deeds of Mohammed would entitle him to be called *the Great*."

To be a true picture the horrors of the slave trade must play a part in the lives of these Africans. It is honestly recounted that even a certain British Governor shared

with others the ill-gotten gains from this traffic in human beings.

The career of Samuel Crowther, stolen by slave-traders when a boy from an African hut, who later became a Bishop of the Methodist church, is retold with power and pathos.

Khama the Good, and J. E. K. Aggrey (to the latter the book is feelingly dedicated) whose pure lives put to shame all hypocrisy and pretense, bear their flaming torches along with the rest of these pilgrims.

One cannot even name them all—these "Sons of Africa." The book is one to be read and re-read. Following its main portion are brief sketches of Dr. Edward Wilmot Blyden, Minister at the Court of St. James, scholar and author, who advocated the Moslem religion for Africans; John M. Sarbah, lawyer, whose interpretation of native law and customs in their relation to standard laws have been of utmost value; those faithful natives who faced danger and death to carry the body of the beloved Livingstone to the coast;—all these and many more are tested by the standards which established the worth of men of the white race, and it is no less than thrilling to find how they measure up.

The book could not well close without giving some space to pastors, evangelists and teachers. The religious life is tremendously important to these Africans as it is to their descendants who have given America the beautiful "Sorrow Songs" of the slaves. There are pages, too, telling of that strange group who, having eschewed the New Testament, adopt the teach-

ings of the Old. It is startling to find that they have evolved prophets of their own, who are held in reverence and who exercise unusual power over their followers. Among these is Kibangu who sees visions, is divinely guided, is unselfish in his living and performs miracles of healing.

Last but by no means least come the stories of "mothers of men." We are introduced to queen mothers through whom the royal line is preserved—note the consistency.

If we have read with bated breath of the Russian "Legion of Death" we will surely feel our pulses quicken as we follow the black "Amazons of Dahomey" into battle with their leader for whom they fought, and for whose honor they died and lay in great numbers on the field of battle.

In contrast to the "Amazons" are such women as the gentle Rakkeri going alone among black and white to minister to sufferers from the "sleeping sickness." Returning to her village, well and happy, but going again at the call of the dying and returning once more to her own

hut to succumb to the dread disease and fall herself into the sleep that knows no waking. "In the whole history of the Christian church where," asks Bishop Tucker, "is there to be found a nobler instance of self-sacrificing love?"

And so from cover to cover in simple yet convincing fashion this book tells of what has been done by these dark people. Sad, poignant, terrible, is much of their history. Courageous, determined, patient, happy,—who would not be glad to leave them free to face their rugged way? Read the book and answer.

To Bahá'is this book seems a splendid contribution in giving a great demonstration of Truth so often set forth in the teachings of Bahá'u'lláh of *the oneness of mankind*. Lives such as we read of in this book are more convincing of this great truth than would be many arguments appealing to the intellect only. It is in the realization of a common heart beating throughout all humanity that we shall be able to live as well as preach the doctrine of the brotherhood of man.

---

*"The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious; that all are servants of one God, for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic, or unity of self-interests; therefore no great results have been forthcoming. Nevertheless it is certain that the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts are widespread, and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind which will bring forth marvelous results."*—'Abdu'l-Bahá.

THE  
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APRIL, 1928, TO APRIL, 1929





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## Suggested Reference Books on the Bahá'í Movement

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**THE PROMULGATION OF UNIVERSAL PEACE**, being The Addresses of 'Abdu'l-Bahá in America, in two volumes. Price, each, \$2.50.

**BAHA'U'LLAH AND THE NEW ERA**, by Dr. J. E. Esslemont, a gifted scientific scholar of England. This is the most comprehensive summary and explanation of the Bahá'í Teachings as yet given in a single volume. Price, 90 cents; paper cover, 50 cents.

**THE WISDOM TALKS OF 'ABDU'L-BAHA** in Paris. This series of talks covers a wide range of subjects, and is perhaps the best single volume at a low price in which 'Abdu'l-Bahá explains in His own words the Bahá'í Teachings. Price, paper, 40 cents; cloth, \$1.00.

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**THE BAHÁ'Í WORLD**, a Biennial International Record (formerly Bahá'í Year Book). Prepared under the auspices of the Bahá'í National Assembly of America with the approval of Shoghi Effendi. Price, cloth, single copy, \$2.50; ten copies to one address, \$2.00 each.

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